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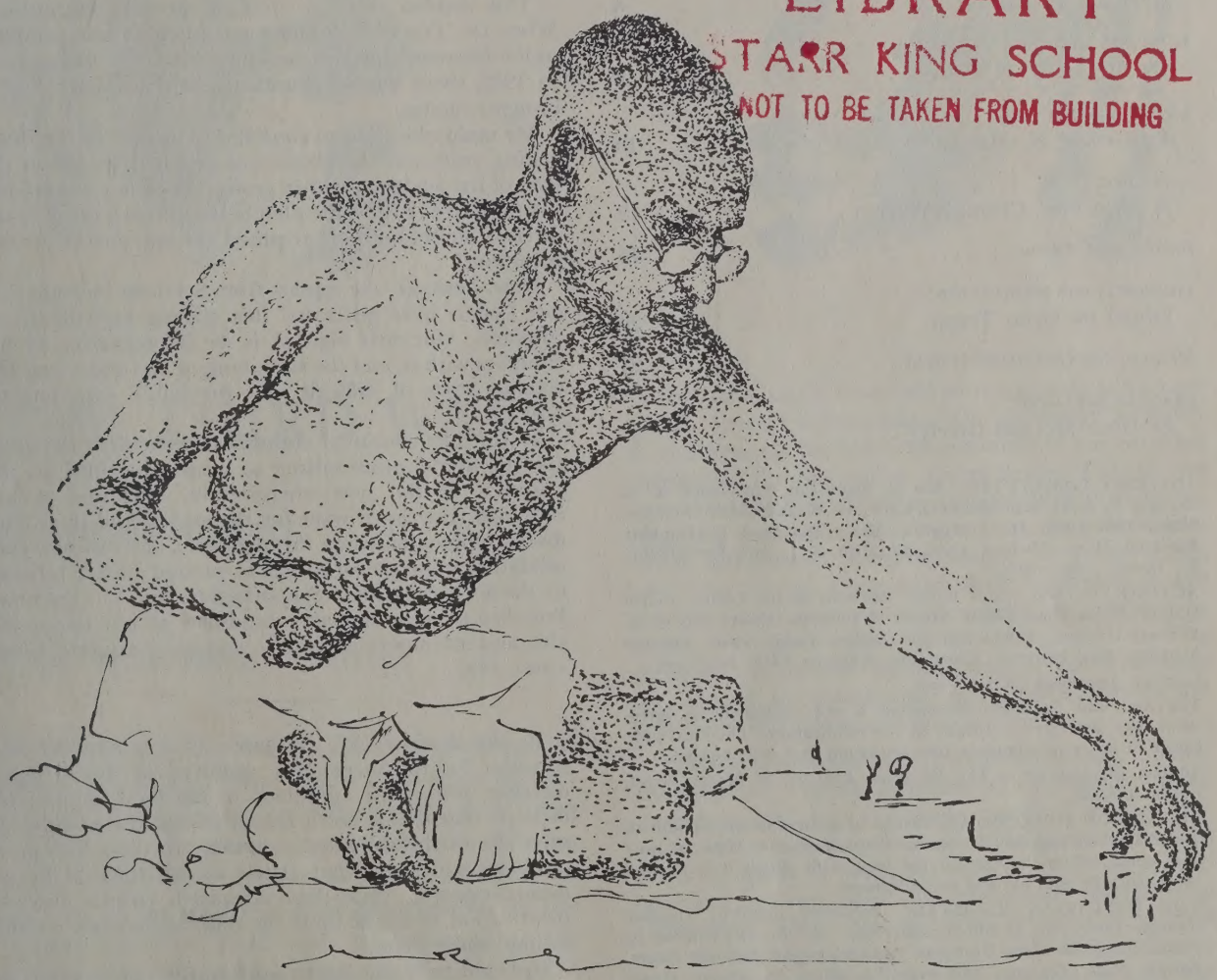

THE THIRD WAY: *by* William Henry Harris

NEW GALAXY: *by* Laile E. Bartlett

MIND AND MORALS: *by* Alexander P. Hyde

A VOTE AGAINST GOD? *by* George N. Marshall

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OUR COVER: Mahatma Gandhi, a leader who found the middle course — the way of unity of hopes and deeds, sits at his spinning. That great man believed, in the words of William Henry Harris, that "no one should be immune from work and dependent upon another to serve him."

Open Forum

'ANTI-MERGERITE' FINDS HIMSELF CONVERTED BY SYRACUSE MEETINGS

To the Register: The recent Uni-Uni meetings at Syracuse have converted me from an anti-mergerite to a pro-merger advocate.

This sudden shift . . . has to do with enthusiasm. When Dr. Tracy M. Pullman and I helped bring about a union between Universalists and Unitarians in Cleveland in 1932, there was an abundance of this spirit. And it brought success.

My main objection to *continental* merger in the intervening years was the absence of any real fervor on the part of the leaders of either group. With few exceptions, they appeared to give the plan brain-service but not heart-service. Surely both are required for any sort of successful union . . .

Now, however, the reports from Syracuse indicate that our leaders have generated this missing ingredient, enthusiasm. Our next big task is the impregnating of our churches with it, and the sustaining of this spirit over the coming years of difficult and inevitable experimentation. . . .

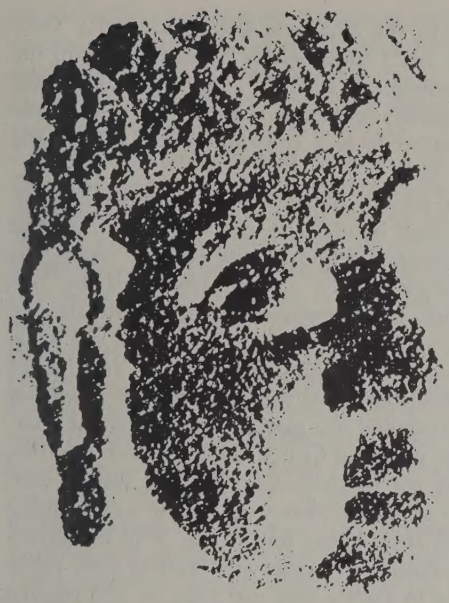
It will take continual enthusiasm to achieve the great goal of literal universalism, so clearly outlined in the purposes of the new organization. Millions of unchurched Americans want for themselves and their children a religion based on this principle, and our new consolidation must prepare itself to present such a religion to them. Money and reorganization are . . . essential. But they must be forever subordinate to our imponderable and all-important goal. — DILWORTH LUPTON, *Clearwater, Fla.*

To the Register: We are happy to note that the constitution for the merger, as approved at the Syracuse meeting, affirms the autonomy of the local church; let us hope that this is not a matter of lip service only. It even affirms the churches' autonomy in the selection of ministers which a recent article in the *Register* by no means supports. With these safeguards written into the constitution, it will be up to the churches to make a stand to implement them.

It would be a blessing to work in the ministry and be as starry-eyed as the Rev. Mr. Seebode, who is quoted as saying, "It seems to me there is fear of a power struggle, which would never occur." Having grown up in a family involved in American politics since my ancestor, William Brewster, signed the Mayflower Compact, and having spent the last thirty years in the manse of the so-called liberal ministry, I should like to answer Mr. Seebode by saying that the power struggle that goes on in the free church lays all other kinds of power politics completely in the shade.

And we might add and bear in mind that the indomitable will to power is the very reason why all constitu-

(Continued on page 13)



THE THIRD WAY

Gandhi's answer

by William Henry Harris

Dr. William Henry Harris, associate professor of philosophy at Southern Illinois University in Carbondale, has concentrated his studies upon Asian thought and the philosophy of religion. He has been a Fulbright scholar at the University of Madras, India, and was associate member of the Third East-West Philosophy Conference at the University of Hawaii last summer. Articles by Dr. Harris have appeared in journals in India and America.

In a book of his essays entitled *The Yogi and the Commissar,* Arthur Koestler contends that an important element in the tragedy of our time is the fact that those who might give it leadership tend to occupy one of two poles of the spectrum. Far to the left is the commissar, concerned with means. Far to the right is the yogi, concerned with ends.

The commissar is concerned with man only in his horizontal, external relationships. The commissar mentality is, of course, not limited to Communists, or even to other totalitarian revolutionaries. Going beyond Koestler, we note that it may be shared by evangelists of all religions, including anti-communists, vegetarians, Freudians, educators, followers of Margaret Sanger, the Rotary Club, and John Dewey. Commissars share a burning conviction that man must be saved quickly and whether he wishes to be saved or not. This is the gospel according to Pavlov: if the external conditions of man's existence are changed, less fundamental matters like attitudes and sentiments will follow as a matter of course.

The yogi is concerned with man in his vertical, internal relationships. The yogi mentality is shared by all of those more concerned with the virgin purity of an idea or a motive than with its relevance to the human situation. Yogis are quick to point out that an idea loses consistency and certainty when one moves from possibility to significance. Yogis assert that every religious or political organization is peopled in large measure with hypocrites and buffoons, and characterized by meaningless activities. There cannot be a good society until there are transformed individuals, pure hearts, or scientifically precise language. The yogi may be paralyzed by doubts about significant intellectual issues, or programs for social change; the commissar is always very sure of what he is doing, for doing is its own justification.

Koestler sees no way out of this genuine dilemma. With Continental gloom he deplores the fact that no persuasive program for combining the inner and the outer, the horizontal and the vertical, the end and the means, is in sight. But perhaps there is one contemporary

personality and one contemporary movement which Koestler does not examine properly. It was the life-purpose of Mohandas K. Gandhi to work out the third way which Koestler believes is not present.

The title of Gandhi's autobiography, *The Story of My Experiments with Truth,* was as appropriate as it was suggestive. There was a clear unity and simplicity to his life. The unity did not derive from dogmatic rigidity; it came from his constant effort to be perfectly honest with himself and open to any significant new idea or experience. His outlook and personality grew organically from the soil of India, and he maintained a complete identification with his people. But embodiment of the ideals of the Indian people never meant conformity to popular opinion nor toleration of superstition and prejudice. He used the materials of his own time and place, but he never ceased trying to discover new meanings and new possibilities in human relationship.

One of the most powerful ingredients in traditional Indian culture is an attitude which Albert Schweitzer has called "world and life negation." It never has been so totally characteristic of Indian culture as superficial Western observers have supposed; it always has existed alongside powerful elements of "world and life affirmation." But the ancient tendency to reject the world of time and sense and suffering has grown especially strong in modern times, since European invaders tore apart the fabric of Indian economy in the service of their industries.

A principal source of the philosophy of world and life negation is the Upanishads, a collection of scriptures which began to be developed six hundred years before the time of Jesus and which contains in unsystematic fashion some of the profoundest speculation and philosophical analysis of ancient times. But the usual interpretations of the Upanishads stress the changeableness, the illusory quality, and the suffering in the world of space and time. Renunciation of the world of things and disciplined exploration of the self are shown as the way to truth and to peace of mind. Hindus characteristically have not the sense of sin, as willful wrongdoing, which marks Western religions. The evil which brings them into bondage and suffering has its roots in ignorance. Redemption comes to them through insight. The knowledge which redeems is not the knowledge of fact, nor the knowledge which analyzes; it is comprehension, the intuitive grasp of the wholeness of things. The Hindu way of knowledge is a difficult one. Only men of great maturity and gifts are expected to be able to follow it fully. Most must be schooled by many lifetimes before being ready for it.

Gandhi found the chief source of his religious insight in another scripture which he discovered while far away from home in London as a second year student of law. This book was the Bhagavad-Gita. It made a tremendous impact upon his life and is a most important key to the unique focus of his life. "When doubts haunt me, when disappointments stare me in the face, and I see not one ray of hope on the horizon," he once wrote in *Young India,* "I turn to the Bhagavad-Gita, and find a verse to comfort me; and I immediately begin to smile in the midst of overwhelming sorrow." Mahadev Desai, for many years Gandhi's secretary, testified that "every moment of Gandhi's life is a conscious effort to live the message of the Gita."

The message of the Bhagavad-Gita is basically this. That which brings bondage to the world of time and sense is not actively itself; it is the end for which the activity is performed. To abstain from activity, like mindless activity, is to overestimate the importance of activity. To try to change the role that we are born to play is as bad as developing an egotistical attachment to our roles. Both attitudes mistake the true nature of the self. The truest self of a man is neither rich nor poor, white nor black, good nor bad; it neither is born nor dies, can neither slay nor be slain. Carrying this insight with them, men can go about their work in the world, doing well that which their hands find to do. The Bhagavad-Gita is a yoga-shastra; it teaches men how to yoke themselves to reality in such a way that they do not become stuck to first one irrelevance and then another. The person who realizes the message of the Bhagavad-Gita is a karma-yogin, in contrast to the jnana-yogin who follows the way of the Upanishadic philosophy. One who seeks salvation through knowledge will surely find it. But the karma-yogin, who seeks his salvation through work in the world, can continue his work and do it more effectively because he is freed forever from the anxiety for its success and proper recognition. Gandhi was a karma-yogin, and his devotion to the insights of the Bhagavad-Gita did much to rescue it from a degree of neglect to which it had fallen among Hindus.

It was as a karma-yogin that Gandhi first united the yogi and the commissar. In correcting elements of passivity and indifference to social injustice, he made an enormous, enduring contribution to Indian culture. Did he have a message of equal value to our culture?

Our sleeping pills and our ulcers, our positive thinking and our frequently moralistic foreign policy, surely indicate that we have much to learn about action with non-attachment. We have not only a compulsion to do, but also a compulsion to do it in large groups. Even the most intimate reaches of our selfhood are ridden with a passion for success, and we have how-to-do-it books galore which give techniques for love and techniques for being lovable. Against this, the spontaneity of Gandhi, his infinite capacity for non-coercive love, and his ability to laugh at himself at the point of his deepest commitments stand as day to night, as sanity to madness.

Gandhi made two points in opposition to orthodox interpretations of the Gita. The first point, the counsel of right-livelihood, was made many years before him by Lord Buddha. Some occupations may be in their very nature opposed to a spirit of unattached action. Can we think of unattached action in connection with such activities as horse thievery, sabotage, or press agentry? No socially necessary or useful job is ruled out. No job

should be despised or made a badge of contempt. Gandhi constantly took upon himself the most humiliating necessary tasks to show that he honored them and that no one should be immune from work and dependent upon another to serve him.

The second point is that violence and action are not the same thing. Of course, the Upanishads are right in holding that constant perishing marks the world process. Man cannot act without destroying something, bodily energy as well as a whole context of possibilities, possibilities of doing something else or of doing nothing at all. But action creates too. Men do not create as self-sufficient individuals. Creation takes place through them insofar as they are related responsively to the world, to God, and to other centers of creativity. In Gandhi's language the Gita battleground, Kurukshetra, is not simply an historical place or a geographical location; Kurukshetra lies within the human heart. If men can fight the battle within, slaying the forces of fear, laziness, indifference, egotism, and greed, they never need fight anything or anyone without. Men are indifferent to the needs of others because they are not properly in love with themselves; they fight with others because they are not at peace within.

This interpretation of the Bhagavad-Gita was the basis of Gandhi's social program, *Satyagraha,* truth grasp or soul force. *Satyagraha* is a program of active good will which ignores as best it can persons and forces opposing the social order it strives to bring into being. It accepts a complete identity of ends and means. It insists that there can be no Utopias until men begin to act as Utopians. Every effort to stifle the creation of a better social order is to be met with dignity and courage and an attitude appropriate to the world one seeks to create. One simply perpetuates violence, fear, and hatred when he meets violence with violence, fear with fear, and hatred with hatred. Even if the reforming party "wins" in such a struggle, the reform is lost.

The non-violence of the follower of *Satyagraha* is never passive or cowardly. Gandhi said many times that in a choice between violence and cowardly submission he would choose violence every time. The attitude of the *Satyagrahi* resembles the attitude of a good soldier. To refuse publicly to obey an unjust law, knowing that he will be beaten and perhaps killed, takes courage. To be set upon and insulted by a mob without becoming so excited that he begins to imitate its actions requires great discipline and previous reflection. To fight on in a cause where one is hopelessly outnumbered and when his opponents apparently have won every battle requires persistence and an attachment to the rightness of his way, rather than a lust for the spoils of victory.

Satyagraha is superior to any program of violence, for in it the means and the ends are completely consistent. It is a complete way of life which is good for its own sake; though its ultimate realization be delayed indefinitely, mankind is made better by the fact that one small center of creative action already has been achieved. *Satyagraha* leaves no fruit of bitterness. Its opponents are redeemed from the fear and hatred which lead to their violence, rather than slaughtered or beaten into submission. Both sides win. Often the one who initiated the *Satyagraha* is redeemed himself from some partial view. The disciplined effort to understand and help the one he vigorously resists redeems the *satyagrahi* from rigid moralism and self-righteousness.

Was *Satyagraha* a phenomenon only to Gandhi's personality? To some extent it was. Not all who piously have invoked his name in the years since his death have any comprehension of his spirit. But there was more to it than that. One of Gandhi's main charges against the colonial systems was that for all that the British claimed to have done for the Indians, the Indians were "less manly," more poverty-stricken, much less competent in crafts and trade than after the achievement of independence. Since then there has been progress, pride, a hunger for education, and a deep awareness of the outside world. Despite the enormity of the task of reconstruction which confronts the Indian government, it has been committed firmly to techniques of persuasion, education, and cooperation. For this, much credit must be given to the continuing vitality of the *Satyagraha* ideal.

But perhaps this philosophy works only in an Indian environment or can work only when the unjust social order is perpetrated by a government fundamentally democratic like the British. To say this is to fail to realize how demoralized the Indians were by the colonial system. If a person could bring discipline and organization to the Indian people, he should find it easier elsewhere. In the second place, it sentimentalizes the nature of colonialism. Colonialism has strange effects upon the ruler as well as the ruled. However admirable the British or the Dutch or the French were at home, it was often difficult to see those traits in the practical administration of their conquered territory. It took the *Satyagraha* movement to bring repression into the open so that the British themselves were sickened by it.

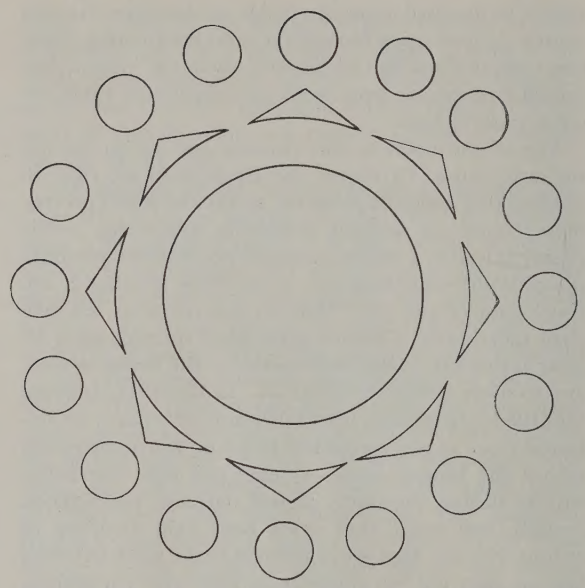
Gandhi made many mistakes, as he so publicly confessed on many occasions. He may have been wrong altogether. Even if he was right, his faith would be hard to maintain. It would demand an introspective honesty which would admit that no one, however right his cause appeared, ever could have the right to kill or to force others against their will. It would demand an audacious faith that no man, however violent and apparently demonic, could be without a spark of divinity capable of being quickened by creative love. Gandhi showed to us a third way between the yogi and the commissar.

NEW GALAXY

Unitarian fellowships

by Laile E. Bartlett

This article, telling of the first ten years (May 1, 1948 to April 30, 1958) of the Unitarian fellowships, is taken from Bright Galaxy, *a new Beacon Press book by Laile E. Bartlett. Mrs. Bartlett is the wife of the dean of the Starr King School for the Ministry in Berkeley, California.*



At the start, the aim and purpose of the fellowship program could hardly have been more clear-cut and simple: the creation of very small, informal groups, unhampered by the usual responsibilities and machinery of church organization, to provide for the Smiths in Ashtabula, the Joneses in Carbondale, the Beechers in Pecos Valley, and other isolated liberals wherever they might be.

But after ten years, the ramifications of the plan are far from simple. There have been surprises, developments, and implications of which no one dreamed. Every aspect of denominational life and thought has in some way been touched by the fellowship idea. Old and historic Unitarian churches have awakened to the discovery that suddenly two-fifths of all Unitarian member societies are fellowships. Staff workers discover that one-third of the denomination's new members are now entering through fellowship doors. And, from coast to coast, ministers see laymen performing the services and providing the leadership which has traditionally been the province of the clergy. In some areas, church members are beginning to suspect that the tiny, brand-new fellowship down the road may be providing a more vital and creative program than their own. Here and there, individuals have even begun to confess that, though church membership is available to them, they prefer to participate in a fellowship.

What is the meaning of this startling new galaxy which quietly and suddenly has flashed upon the Unitarian sky? Where have these new bursts of energy come from? Where will they take us? Are they "the growing edge of the denomination," as the new cliché proclaims? Are they "the seeds of its downfall" or the "salvation of Unitarianism," as others would have us believe?

During the first ten years of the fellowship program, 315 fellowships were organized. Some fellowships were started each year during the decade, with no single year contributing many more than another. Each of the ten years ended with a solid increase in the fellowship total, and during the last five years (1953-1958), the number of new groups added each year showed a steady increase.

Of the total formed, forty died (eleven of these were later reorganized, and one merged with another society), and twenty-six groups attained church status. This brought the net fellowship total for the decade to 249.

By the end of ten years, the "fellowship churches" had more than replaced inactive churches which had been removed from the books of the American Unitarian Association. In 1958, the secretary reported that "ten years ago we had 354 churches and no fellowships" and that "today we have 372 churches" and the fellowships.

Approximately 12,500 individuals joined Unitarian fellowships during these years. This accounts for roughly one-third of the denomination's total membership growth during that period. On the basis of firsthand experience, the fellowship office is convinced that well over three-fourths of those coming into fellowships are new Unitarians. "Over and over again at organizational meetings," the fellowship director says, "I have been impressed with the fact that most, if not all, in attendance were new to Unitarianism."

One of the intriguing and significant facts about the fellowship galaxy is its wide distribution. No one geographical region has a monopoly or even an overwhelming proportion of the new groups. Every single one of the nine official regions has added fellowships to the roster. Even the historical strongholds of Unitarianism, the New England sections, have produced new fellowships — sections where, because of density of Unitarian population and availability of Unitarian churches, the prospects for a program for "isolated liberals" would seem unlikely. Furthermore, almost every region has contributed some new fellowship units each year.

The distribution of fellowships has been strongly influenced by another innovation for Unitarians, the Uni-

tarian Church of the Larger Fellowship. This nationwide "church" was established in 1944 for those scattered liberals whose only vital link with fellow spirits was correspondence. A tangible, yet invisible, association, the Church of the Larger Fellowship provides a spiritual home for two thousand individuals and families, many of whom have never yet met another Unitarian family.

The first minister of this far-flung congregation, the Rev. Albert C. Dieffenbach, established a wide correspondence which continues to grow. Members are made to feel a very real part of the denomination: they receive *The Unitarian Register,* news bulletins keeping them abreast of current affairs, representative Unitarian sermons twice a month, and additional services for various age groups, including religious education materials especially designed for children who have no touch with liberal church schools. From the start, this varied and enormously scattered list of persons has been a genuine, even if a "mail order," congregation.

The Church of the Larger Fellowship was organized on the premise that its members could not meet together. Yet the coming of the fellowships is rapidly challenging this assumption. The mailing list of the correspondence church today provides a key tool for the organization of new groups. The fellowship director is himself the clerk of the Larger Fellowship.

Whenever the mailing list of the Church of the Larger Fellowship shows three or four names in the same general vicinity, it is time for the clerk to act in his capacity of director. He writes these people to inquire whether they are aware of one another, whether each of them has like-minded friends, and finally, whether they want to have a program of their own. Should they know of others, their county may have the nucleus for a Unitarian fellowship, a far more personal and stimulating experience than a postal church could ever hope to be.

In this way, the Church of the Larger Fellowship not only helps to close the gap in organizational structure, but exerts considerable influence as to the places where fellowships develop.

When one studies the map of fellowship distribution for a time, its random sprinkle of stars begins to take form and fall into patterns. Small and large clusterings appear in designs and relationships. And when we superimpose the new fellowship configuration upon the map of existing churches, the resulting patterns are strikingly different from those of a short ten years ago.

Even when the lay groups began, Unitarianism was no longer "the Boston religion" of its American beginnings; but the fellowships have incalculably speeded up the trend toward a gigantic redistribution of the Unitarian population. There used to be a solar system with Boston at its center, headquarters there providing the services for Unitarian societies wherever they happened to be. Now, there is a constellation of systems with other centers — such as Atlanta, Georgia; Berkeley, California; and Chicago, Illinois — each of which is becoming the service center for Unitarian societies. Many of these societies are new, and most of the new ones are fellowships.

The new arrangement means not only geographical change but political changes as well. What is more, it illustrates the principle that mere quantitative change, of itself, produces qualitative results. As units have been added to the regions, the nature of the regions themselves has changed; in recent years, every region of the denomination has grown to be a formidable organization. Most of the field headquarters are now called on for services, literature, information, and support on a scale approachings that of the Boston office in the past. "Headquarters" will never be the same again, nor will the regions. Significantly, what has happened in fact is beginning to be recognized officially. In 1958, for example, the association decided to move its annual meeting around the country instead of holding it only in Boston, where it had been for so long as to seem inherent to Unitarianism itself.

Following a familiar Unitarian pattern, fellowships usually develop in communities which have a built-in source of supply of mentally active and alert citizens. There are never requirements as to formal education, and many groups boast the active participation of self-educated members. Nonetheless, fellowships draw heavily upon the professions. About ten groups are located in or near atomic energy plants: Aiken, South Carolina; Los Alamos, New Mexico; and Richland, Washington, for example. Such specialized settings particularly attract a membership of experts, such as physicists and other scientists. A considerable number of Unitarian fellowships have sprung up in burgeoning industrial communities, some of which are based on an enormous single plant, such as the International Business Machines Corporation or the Aluminum Company of America, employing corps of technicians, engineers, and personnel managers. Others are located in processing centers, such as the oil development communities of Shreveport, Louisiana; Casper, Wyoming; and Bismarck, North Dakota. In such cases, the fellowship may turn out to be largely industrial engineers, oil geologists, and their families.

Approximately one-third of the fellowships are situated in towns with centers of higher education: teachers' colleges, medical and dental schools, junior and senior liberal arts colleges, and universities. Flagstaff, Arizona; Columbia, Missouri; and State College, Pennsylvania, are three of these. Here, quite naturally, the membership tends to be largely faculty families, staff members, and sometimes students. Where there are medical research centers and hospitals, we find large proportions of doctors and psychiatrists. "In general," the fellowship director notes, "it has proved easier to start new fellowships in college towns than in communities with no educational center."

Population no longer confines itself to the familiar and simple pattern of magnetic gravitation to a key center; it flows away, as well, in striking streams of decentralization. The unwieldy bigness of the central city is giving way to the peripheral expansion of environs. Bedroom

towns and satellite cities wheel in new paths around an industrial center, creating new traffic patterns as well as new ways of life.

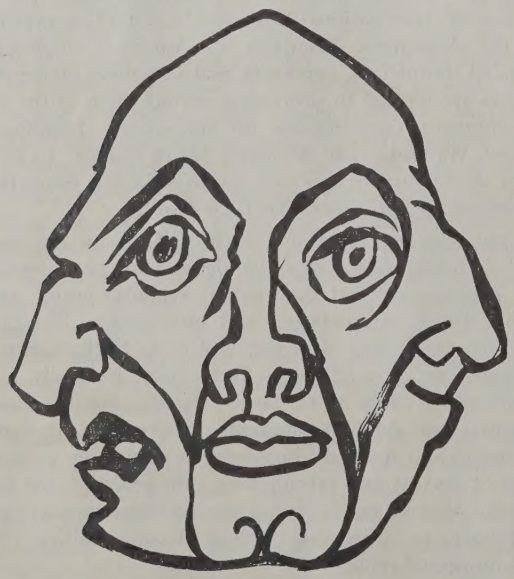
The fellowships are proving to be remarkably sensitive to the nuances of population change. One striking example is the phenomenon of the county fellowship, drawing not from a city or a single town, from a neat industrial development, or even from the roster of a single rural postal route, but from an assortment of scattered suburbs and of rural pockets as well. There have been county fellowships in Blair County, Delaware; in Marin County, California; in Bucks County, Pennsylvania; in Rockland County, New York; in Harford County, Maryland; and in Brazos County, Texas — to mention a few.

There are other Unitarian fellowships which, though not identified with a specific county, function in much the same way, drawing upon an arrangement of population centers. An officer of the Poughkeepsie, New York, group says that only about 20 per cent of its entire membership lives in Poughkeepsie itself, the rest coming from a string of river settlements straggling out in both directions along the Hudson. Like airports, some fellowships are designed to serve more than a single town. The Ashland-Medford, Oregon, fellowship serves two communities; the Neenah-Menasha-Appleton, Wisconsin, group serves three; and the Pullman-Moscow fellowship straddles the state line between Washington and Idaho. Other associations — such as the fellowships of the Lehigh Valley, Pennsylvania; of North Suffolk, Long Island, New York; and of the Monterey Peninsula, California — each serves a natural geographic area.

The star we see on the fellowship map may stand for many things. It may mean something quite different from the conventional church in the single town. A circle of fellowships may surround the expanding edges of a changing city. A star on a bare-looking piece of map, with no city or town in sight, may represent the happy meeting of an assortment of lonely liberals from a myriad of tiny centers. Individually these centers count for very little in the way of population concentration, but as a new type of association they are increasingly important.

If the fellowships with their loose and informal structure have been attuned to the population trends, if they have been able to move into new and unformed situations and to evolve with them, perhaps they hold an answer to an old problem as well — that of the community which stands not on the wave of future development, but in the wake of the past. How many of our churches have wrestled — and are wrestling now — with the difficulties of a vanished constituency? How many once solid and successful churches have watched the population flow away until only a handful of members remains to face the mounting burden of an unused building and equipment left to gather dust?

With its extreme flexibility and its lack of financial burdens (no salaries for minister or staff, no structure to purchase and maintain), the fellowship can be far freer and less encumbered than the average church. Is it possible that the unassuming, fluid fellowship form may be the appropriate and peculiarly adaptable machinery which has so long been needed in both the city and the suburb?



Dr. Alexander P. Hyde delivered the address adapted here to the First Parish in Needham, Massachusetts, of which he is a member. Dr. Hyde is a psychiatrist.

MIND AND MORALS

A psychiatrist's view

by Alexander P. Hyde

Psychiatry, like any branch of medicine, is simultaneously a medical science and an art. As in any science, there is no morality or judgment in psychiatry. Psychiatrists try to be objective, studying the human mind as a machine. The psychiatry of scientific method is the mechanistic one of diagnosis and treatment. To the scientific psychiatrist, one who is a delinquent or alcoholic is a person with the problem of alcoholism or the problem of delinquency, in the same objective sense that a person is neither good nor bad if he has a stomach ulcer, tuberculosis, or the measles. A well disciplined psychiatrist blames one who suffers from poor control of his temper no more than one who breaks his leg. From a scientific standpoint, nothing is wrong or right; if it is or it happens, it is subject to scrutiny.

Because psychiatry deals with human beings and their problems, morals, judgments, ethics, religions, and values become themselves objects of scientific study. Because they are part of every man's life, they exist as tangible feelings and ideas. If a person commits a crime, psychiatrists wish to know why the person feels guilty or anxious or why he just doesn't seem to care. They do not care if he is legally guilty; that is for the law to decide.

Besides being a scientist, every psychiatrist is a sensitive man and a physician whose efforts are directed toward two ethical goals: to relieve suffering and to prolong life. To make matters more complex, the basic method a psychiatrist uses is to feel with the patient, to live with him and his suffering, because that is the only way he really can understand his patient. He must be able to say fairly accurately as he talks to each patient, "I know how you feel."

To gain a deep empathy with a person with psychological suffering and yet to remain objective and scientifically detached from him; to study his character and personality, yet refrain from the temptation of passing judgment, this is the art of psychiatry.

From the psychiatric viewpoint, the reason morals exist is that men have instincts or urges, vital physical and mental energies, which need to be kept in bounds. Morals are the rules which govern those instinctual desires and the behavior which results from them. Morals differ from laws in that they include what men are supposed to think and feel.

Everyone has instincts or desires or needs. Some major basic instincts are eating, sleeping, breathing, sex, parenthood, aggression, love, and self-preservation. No human being can live without any and all of these. Sex, for example, is good and necessary. It preserves the species. In Needham, Massachusetts, African or Asian sexual customs or morals would raise a number of eyebrows. Each family and religion, society or culture, sets up its own limits of what is acceptable.

What happens if a person is deprived of fulfilling or gratifying an instinctual urge? A man who is starved, with little hope of getting food, will steal, cheat, lie, and kill to get food. A teen-ager, deprived of his normal aggression by a fearful, rigid, bitter mother and a cruel, alcoholic father, will become delinquent or one of its social equivalents. Experimentally, a normal man, locked up in a soundless, motionless, dark isolation room and deprived of activity and sensation, may have hallucinations, delusions, develop compulsions or paranoid ideas within twenty-four hours.

Deprivation of instinctual needs, then, may lead to abnormal or uncivilized behavior. Since no one can live even for a short while without denying some instinct, good morals or good standards of behavior are necessary at all times. But a good system of morals must be appropriately flexible. Too much or too little of anything may become a problem. Eating is considered proper. Overeating or undereating lead to all kinds of problems, physical and psychological.

In the Old Testament the commandment says, "Thou shalt not kill." There is in every religion or culture an equivalent to this Jewish moral law which limits the aggressive instinct. Everybody you know says it is a virtue not to kill. It's not only illegal, but immoral to kill. But civilized people break their own moral laws. They do kill each other regularly during wars, and they execute murderers. Human sacrifice still exists in "uncivilized" tribes.

Plainly, the realistic reason that people don't kill each other is to not only set a limit to their own aggression, but also self-preservation. If it were permissible for one person to kill another, then that somebody or his brother might kill the killer. Even if he didn't get caught, the killer would have his infernal conscience to live with. Most people know this and don't kill anyone.

On the other hand, as soon as it becomes a matter of self-preservation to kill, people do it. To preserve its identity practically every religion has caused the most heinous, vicious, vengeful murders imaginable. Nations have fought bloodthirsty wars. Eskimos, reputedly, in the face of starvation kill their infants and old persons to preserve the tribe. As soon as the American's simple need for the comfort and stimulation of alcohol was threatened during prohibition, thieving, murdering, hijacking, piracy, personal dishonesty, dirty politics all broke loose.

But, like practically everything in the world, morals, customs, and ethics which originally are intended to be helpful in governing instinctual processes become themselves sources of irritation. Misused, ill conceived, or misinterpreted moral rules may permit or even actively encourage killing. The wife of an alcoholic, to protect her children and family from shame, may attempt to hide her husband's disease and thus keep him from being treated early.

Today's life is hopelessly full of rules. New ethics, morals, and customs are coming out by the dozens. Everybody is asking what he should do, and everybody is making up new rules which make others feel guilt. People seem to think that there is an absolute authority somewhere.

The poor, frustrated individual has to decide among all the new and old traditions and customs. There is one thing he can count on, and that is that somebody will tell him he is doing wrong. One of my patients felt guilty after reading a recent magazine article, because she liked her stove where it was in her kitchen, although she knew its present whereabouts made her take twice the number of steps she really needed to take. However, in the same magazine an article said that women needed more exercise, so she decided she had come out about even!

Ethics, morals, traditions, whether American housewife's or African native's, always are changing. Moreover, everybody violates even his own ethical or moral system under conditions of physical or psychological de-

privation. If an instinct in a man is unsatisfied, it remains a burning issue in his soul until it is satisfied by fair means or foul.

When a primitive, instinctual need is satisfied by constructive means within a good moral code, psychiatrists call the process sublimation. That happens if a man has an urge to steal, and he stops and thinks of a better way out. If he uses his brains, he doesn't steal, but, instead, he does something which is good for him. A man who is angry with his boss doesn't kill him, as his primitive, unthinking, instinctual hate would have it; but, as any intelligent, civilized businessman does in our society, he waits until he gets home and takes it out on his family, or he may take his frustrations to a golf course or a card game. If he has been to a good psychiatrist lately, he may be able to think out the trouble, argue it with his boss, and get it off his chest without losing his job and with benefit to himself, his boss and company, and his wife. He uses his brains and comes to a constructive solution to his anger.

A mature, intelligent man makes a serious effort toward ensuring his own physical and psychological health because he recognizes that without good health he is no good to his family or friends or anything or anybody else. When any person is really suffering physically or mentally, he feels so wrapped up in himself, so concerned about himself, that it is only with the greatest effort that he can be truly considerate of another, to say nothing of being useful. The mature man also recognizes the corollary that his own health is literally dependent on the kind of life he leads — specifically, he must actually love and be loved; if he does not, he will suffer.

Of course, each person must choose his life and decide for himself what he is living for and how he is going to live it. He must assume the responsibility of deciding for himself what is worthwhile. Psychiatrists only hope to help a person to learn to clear away the unnecessary fears, unnecessary guilts, and other restrictions he imposes on himself, so that he may have freedom of choice.

As an observant person can see clearly, a vast proportion of the American public sees church and religion with an unpleasant, guilty, apathetic feeling. My dentist said when I told him I was going to give a sermon, "You mean you're going to have to get up there and say a lot of things you don't believe?" One of my patients exclaimed not long ago, "If I could only find a church where, when the minister knocked on my door, I wouldn't automatically feel guilty!"

Despite its frequently inglorious history, in my opinion a church can provide for its members a place to think intelligently and to learn about themselves and the universe, free to say how they really think and feel without fear or guilt. A church can be a place where they can develop their morals and religion as the mysteries of the universe unfold, rather than being blind subjects of ancient authoritarian dogma. We Unitarians have a long way to go, but I'm proud that we know it. As a psychiatrist and Unitarian, I believe we have much need of constant re-examination of our own moral and ethical systems lest we lose sight of the true purpose of our religion and our lives.

A VOTE AGAINST GOD?

Sunday blue laws

by George N. Marshall

The Rev. George N. Marshall is minister of the First Unitarian Church of Niagara Falls, New York. This article is adapted from a sermon Mr. Marshall delivered to his congregation.

The Niagara County official in charge of executing the law said, in reference to a recent revival of Sunday blue laws, "There has probably never been such a full enforcement of the law anywhere in New York State. . . . " Liberals everywhere should be alerted to a pattern of revival of these old laws. Liberals should be

concerned about the meaning of the renewal of enforcement, the dangers and the problems involved in such laws, and their inconsistency with the philosophy and principles of democracy.

The term, "Sunday blue laws," was applied first to the laws of the New Haven colony, a Puritan theocracy, two hundred years ago. We do not oppose such laws because they are the outgrowth of religious systems other than our own; indeed, we honor a continuity with the Puritanism that created the blue laws of America and with the greater household of faith out of which arose its antecedents in the old world.

We seek, instead, effective means of implementing the values which originally were sought and which constantly must be readjusted to new conditions of society. In doing so, we arrive at certain clear conclusions: The religious practices that served our forebears do not necessarily serve us. Furthermore, religion cannot be legislated effectively; if one is "to honor the Sabbath day, to keep it holy," he can do so only if this commandment is written in his heart, and not because it is printed in a law book.

For the Jew the Sabbath is one day, and for the Seventh Day Adventist, also, it is a day different from Sunday. In the United States of America we now have a new state, Hawaii, where the Sabbath of the majority's religion, Buddhism, is still another day. Each according to his own faith must find that means of honoring the day which is his own day of faith, and that is determined by the heart of man, not by the legal code.

In the world there is a group honoring each and every day of the week as its Sabbath. To coerce immigrants to America to honor the Christian Sabbath, when they may be expected by their faith to honor their own, is to penalize them a day out of each week or else to make difficult their holding fast to the faith of their heritage. In a pluralistic culture, the legal establishment of any one Sabbath day is an invasion of the rights of minority groups.

The blue laws go back to the time of Moses and the Ten Commandments. Of course, for the Hebrews the Sabbath was Saturday. Under Constantine in 321 A.D. the first Christian blue law was promulgated, in an effort to unify the empire under Christianity. He chose Sunday, as the law said, "The Day of the God of the Sun," which was the terminology and the day used by the more popular Mithraists, the great Roman rivals of Christianity. Thus the Sabbath of the Hebrews and Jesus was left behind. Later, Charlemagne, upon being crowned as the Holy Roman Emperor, proclaimed the Sunday Observance Law, and the Saxon kings followed.

Most Sunday laws in the United States are based on the English Statute of Charles II. At the time of that statute, however, the American colonies already had anticipated the mother country in going back to the Saxons for the original blue laws. It was because of this long history of coercive religion that the founding fathers, after fighting a war for independence, wrote as the first article of the Bill of Rights of their "more perfect Union" a guarantee of religious freedom.

More than that guarantee of freedom was needed; because of the pressure of organized religious groups, many states have blue laws on the books. Only about one dozen now are without significant blue laws, with California having just an injunction against boxing on Sunday. California is the state with the largest per capita membership in its churches, the highest level of giving, and the best Sunday church attendance of any state in the Union, demonstrating that religion flourishes best in a free and unrestrained atmosphere.

The New York State law currently being enforced in Niagara County is neither stronger nor weaker than most. It is an average law, and books studying church-state relations often refer to it as typical. If one thinks this law is "to keep the Sabbath holy," or is for health and welfare, let him look at its contents!

One can buy a loaf of bread on Sunday, but he cannot buy the butter to put on it, unless he buys the butter before ten o'clock in the morning or between the mystical hours of four and seven-thirty in the evening. He can buy fresh fruit, but he cannot buy fresh vegetables. He cannot buy fish, but he can buy fishing tackle, including pole, bait, and hooks to catch fish. If he wishes to buy a cooked fish anywhere except in a restaurant, he can do that after four o'clock. If he is starving and cannot wait until then, he can at one o'clock buy a glass of beer. He cannot buy a key to a house, furniture polish, or a spade to work in his yard, but he can buy a house. If he goes driving, he can buy gasoline, oil, and tires, but he cannot buy anti-freeze. He can buy tobacco, but not a pipe to smoke it in. He can watch baseball, basketball, football, hockey, bowling, movies, concerts — after two o'clock.

Some say these are dead letter laws and are on their way out. Do not be deceived. Powerful lobbies are working to strengthen them; in Pennsylvania last summer the fine for breach of the law was increased from four dollars to one hundred dollars. As long ago as 1904, in the case of *The People* vs. *Hesterburg,* the judge ruled that the laws were dead letter laws and stated that it "is not the business of the police to revive them. They are not employed and paid by the citizens for any such purpose." When I asked the Niagara County official in charge what the reasons for the enforcement were, he replied, "They are laws on the books. It is our duty to enforce all the laws." He also informed me that the enforcement resulted from protests or inquiries from large chain markets which objected to certain smaller markets being open on Sunday. Further, he said that no religious objections had been called to the attention of his office.

According to Leo Pfeffer, author of *Church, State and Freedom,* if the New York law were applied impartially, on Sunday not a newspaper could be printed, no news could be gathered, no radio or television broadcasts

would be permitted. Since those mediums work full blast, to enforce the law only against retail merchants is discriminatory. Obviously, these are unworkable laws which cannot be enforced fully and which would disrupt our social life if they were.

To revise the laws and remove them from the books would be the wise policy, but would it be "voting against God?" Unfortunately, this is the fear of public officials. They do not wish to vote against God or the Ten Commandments. However, it is clear that this law has been changed and altered so that it no longer has value as a religious law.

Nor should it have value as a religious law. To legislate the observance of one type of religious holiday is a violation of the religious conscience and the right of each individual to decide how and when and if he shall worship. The person who goes to the store on Sunday does not violate the religious values of those who stay at home in prayer and meditation. Such laws as these are coercive to those who do not believe in the Sabbath, or who do not believe that Sunday is the Sabbath.

I like a day of rest and quiet, and I appreciate with as much nostalgia as any the recollections of the family Sunday, but the narrow and crippled and illogical Sunday laws on the books are a matter of social injustice and religious coercion. They will not restore an institution which no longer commands the unswerving support and devotion of the people. The old Sabbath of Charles II is gone; as the laws have been watered down, they should be removed from the books, relics of a bygone day.

A Garden

Across the way, a fragrant garden blooms.
But no one watches eagerly, each day,
To see the newly opened flowers there;
No one to marvel at the Thousand Wonder rose
That climbs the latticed porch in crowds.

The windows of the house are closed
And curtains drawn;
For she who planned the garden went away,
The way that all must go, not to return.
Only the gardener, weeding on his knees,
Stretches his stiffened back and audibly complains!

Some said that she was crochety. Ah no,
Pain lay in binding sheaths over her inner self
So that few knew her as she really was!
But now that she is gone, the garden that she loved
Blooms on, a wonderful memorial,
Giving its joy to all who will but come!

S. Cleonice Warren

tions are written. They are designed to protect both the governing and the governed. A good constitution is not written with the idea that the power struggle will never occur. Insofar as it is, it is a poor document that misses the point. — MARY R. WRIGHT, *Fort Collins, Colo.*

To the Register: Now that timewise the Syracuse meetings have been left behind, and self-congratulations made, comments in perspective are in order. Such, I hope, these are.

The arguments over purposes, while exciting, were far less pertinent to the undertaking of consolidation than many hastily examined points of organizational structure. The organizational procedures are what we must live under, and they bear upon the democratic freedom of our activity.

As one who would prefer to have no theological viewpoint represented in the purposes of a service agency, I am, nevertheless, not unhappy about their inclusion so long as they do not grossly violate the truth of our background — especially, since it is still made clear that they are not binding on any individual, church, or fellowship.

I strongly fear that the intensity of concern of a very few Unitarians has blown up a controversy over world religions and Christianity which is highly artificial for most Unitarians. If we are to have theological controversies, let us have them elsewhere than in the consolidation of presumably free churches, and over aspects of theology which are more vital to our group. Let churches and ministers try to convince each other but not place an umbrella over the others. — DALE DEWITT, *New York, N.Y.*

To the Register: As a lay Unitarian much interested in the pending merger of the Unitarian and Universalist denominations, I should like to express myself as one who is in favor of including the name of Jesus in the statement of purpose to appear in the proposed constitution of the combined churches. My preference of the wording would be:

"To cherish and enhance by our own individual lives the universal truths which have been taught by the great teachers and prophets of humanity in every age and by every race, as immemorially summarized in the Judeo-Christian heritage and in the tradition of the historical Jesus by the phrase 'love to God and love to mankind.'" —MUREL H. BRANCH, *New York, N.Y.*

To the Register: The Unitarian and Universalist churches have been going together for twelve years. It's time to either get married or break off the engagement. — W. C. ALLEN, *Palisade, Colo.*

UNITARIAN FELLOWSHIPS SHOULD KEEP IN TOUCH WITH COLLEGE STUDENTS

To the Register: [Recently] I was at a college reunion and decided to look up the Unitarian fellowship in the town. . . . A quick survey of the school bulletin board showed that every other church in the place was well advertised but there wasn't a word to indicate that a Unitarian group existed.

[Since then] we learned that four students at our state university had been driving thirty to forty miles a Sunday to attend our church when there was a fellowship in their own town which they hadn't known about.

. . . if we are to continue to grow as a denomination, we must keep closely associated with our colleges and their students, who are potentially among the greatest supporters of spiritual liberalism. . . .

It is to be hoped that one of the achievements of the Development Fund will be a positive approach to this problem. — WILLIAM K. CHENEY, *Plainfield, N.J.*

READER SEES CATHOLIC HIERARCHY CHEERING OVER DR. JACK'S ARGUMENT

To the Register: Can't you imagine the Catholic hierarchy's cheering "Hurrah for [Dr. Homer] Jack" for arguing their case so neatly (December *Register*)?

Catholics *are* elected to local offices, to state offices, to the House of Representatives, and to the United States Senate by majorities of those eligible to vote who actually cast ballots.

Catholics *can*, of course, run for President of the United States. Al Smith did. Al Smith had a lot more against him than his faith, his ancestry, and "the big city" (whatever that may mean). Nationally, in 1928, the voters "took a look at the record," as Al was wont to urge, and they let Al stay in New York, where the hunting was still pretty good for him.

Senator Kennedy stands to lose comparatively little by losing the election, if he is nominated. He would lose less if the party nominates another; he would still be United States senator from Massachusetts. Either way, this time, the Roman Catholic church stands to gain prestige at little cost to it. The church is much less interested in Kennedy and the 1960 election than it is in laying the groundwork for the pushover it expects later on. — SAMUEL W. MENDUM, *Washington, D.C.*

To the Register: As a footnote to Dr. Homer Jack's interesting discussion, "A Catholic President?," please look at the third paragraph of Article VI of the United States Constitution:

"The Senators and Representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support the Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States." — ROGER L. MERRIAM, *Kenosha, Wis.*

(Continued on page 14)

Open Forum *(continued)*

LIFELONG UNITARIAN DISGUSTED TO READ UFSJ CRITICISM OF EISENHOWER POLICY

To the Register: As a lifelong Unitarian . . . I was much disgusted to read in the New York *Herald Tribune* that the [Unitarian] Fellowship for Social Justice has severely criticized President Eisenhower for his very clear stand on not using federal funds and money from United States taxpayers to promote birth control in densely populated nations. He has no right, nor would have any, by any stretching of the idea of "social justice," to use government funds for such a purpose — which is repugnant to a large segment of the population.

I can imagine the storm that would be raised if the President had authorized . . . a program advocated . . . openly by, for example, the Jesuits.

No one seems to consider the fact that modern medical knowledge on this subject is available to any government interested, without using taxpayers' money.

Incidentally, has . . . the Fellowship for Social Justice come up with the idea that the problem can easily be solved by self-restraint and self-control? Or is that too easy in not providing a cause for the fellowship? — HENRY SEARS HOYT, *Bass River, Mass.*

ARTICLE SHOWS PROFOUND, THOROUGH KNOWLEDGE OF KIERKEGAARD'S WORKS

To the Register: Forest K. Davis' splendid article, "Irrelevant Absolute" [December *Register*], shows that he has a very profound and thorough knowledge of the works of Soren Kierkegaard and presents them studiously and accurately (even though I can't help but add that Kierkegaard would have been a bit bored by Davis' rational, discursive style without Kierkegaard's blasts and divine "punches").

Even though Mr. Davis obviously is very well acquainted with Kierkegaard, and even though he has a perfect right to his conclusion, namely; that Kierkegaard didn't mean what he said, I disagree with that opinion and conclusion. I think Kierkegaard truly meant that civilization as it exists should be abolished since it is un-Christian. Two people can thoroughly read Kierkegaard and reach two different conclusions!

Mr. Davis is also entitled to his opinion — a considered one, and one I respect — that civilization's drastic alteration is irrelevant. Thanks for printing a very fine article. — REV. HUGH WARREN WESTON, *Marblehead, Mass.*

ARTICLE INTERPRETED AS ADDING PIECE TO INTRIGUING PUZZLE OF HUMAN JESUS

To the Register: "Royal Saviour" [December *Register*] was delightful reading. The author has taken a giant step in the difficult task of separating the real and possible from myth.

The story adds another vital piece to the intriguing puzzle of the human Jesus. — ROBERT F. MYERS, *Sedalia, Ohio.*

UNITARIANS SHOULD AIM FOR CREED, READER DECLARES, AND SUGGESTS ONE

To the Register: . . . Unitarians should at least aim for a creed, for what is a creed but an expression of one's innermost convictions? Moreover, why begin by antagonizing persons possessing creeds (I am not speaking of dogmas, which to me are quite different) when seeking their sympathetic attention to our way of religious faith?

Here is a creed which I think could be shared by us all. I hope other readers of the *Register* will take it up for discussion:

God is the architect and builder of the universe, and his eyes engage constantly on beauty and perfection.

Man is God's foremost handiwork here upon earth, having now advanced to where he may consciously lend a hand to or, on the contrary, hamper his Maker.

Nature is the workshop where the great venture is in progress, and Science is man's probing and application of Nature's incontrovertible rules.

Man's communications with God lie through his spiritual environment, and are the means by which God's guidance to him is transmitted.

The general tenor of this guidance relates to matters of manner and deportment, and may be summed up by the word "love," which was what Jesus taught his fellow men.

A man's religion is the state of his responsiveness to this guidance, and his fidelity to it is the mark of his worthiness to receive it.

It is the part of wisdom and honor for all men of good will to accentuate this relationship with God and His purposes, and to the best of their ability to spread its knowledge among their kind throughout the earth.

For only thus may be hastened the day when mankind's own dream of lasting peace and happiness may be fulfilled in harmony with God's plans for his beautiful universe. — VERNER C. AURELL, *Arlington, Va.*

To the Register: Dr. Greeley calls for Unitarianism to advance. The Unitarianism of any autonomous congregation can be only the common denominator of that of its members. Such a denominator has no recognizable existence. The signing of the membership book is not accompanied by, or tantamount to, an affirmation of belief. May not, then, the Unitarianism of the group be accurately described as imaginary or non-existent or, at best, a symposium of negatives? How much less must be the ideology which the sum-total of such churches represents? Can it be other than a magnificent obsession? What is there to advance?

I feel that that which passes for theistic Unitarianism today, instead of advancing, will fall apart unless it makes a definitive claim to being a religion; that is, unless it adopts a formal, minimal statement of belief. Such a statement might consist of but two affirmations: (1) a belief in God, and (2) a belief in freedom of the individual, including his right to define God as he may. I would hazard a guess that the basic Unitarianism of many today is just this. . . . — LAWRENCE L. HALL, *North Kingstown, R.I.*

Open Forum *(continued)*

REGISTER ARTICLE SEEN AS FAMILIAR ARGUMENT WITH FAMILIAR FLAW

To the Register: Re Professor Leslie A. White's article, "Changing Views," in the October *Register:*

A classical discussion of the work of Tyler, Schmidt, *et al* is included in Malinowsky's essay, "Magic, Science and Religion," formerly published by Beacon. Since Malinowsky led the early anthropologists in Dr. White's field, and covered so much of the same material, I was surprised at the lack of reference to his work. One would also expect a reference to Frazer. The apparent reason for these omissions becomes suddenly clear when Dr. White dismisses Ruth Benedict's presidential address as a concept "tantamount to anarchy" and "untenable." Dr. Benedict depended quite heavily upon Malinowsky; Malinowsky thought highly of Frazer — Dr. White in a single sentence attempts to dismiss a large consensus in his chosen field. He certainly has the right to do this; however, it calls for a more thorough documentation and a more careful investigation of empirical data than he here presents.

Dr. White leaves unanswered the question of how it comes to pass that primitive peoples ("very primitive"!) can arrive at a Greek philosophical concept of first cause and "soul" (with which Dr. White agrees) and yet cannot arrive at a Hebrew concept of Pater Schmidt's "omniscient, omnipotent Father" (with which he disagrees). Dr. White defines religion in such a way as to exclude Unitarianism. He fails to explain how the Twenty-third Psalm can remain the favorite of contemporary Judeo-Christian culture (which is not a "pastoral culture"), and cites non-representative individuals of a culture (Millikan, Barton) as demonstrative of his argument.

Dr. White's argument is the familiar one of positivistic determinism. The familiar flaw in this argument is that it sees all other ideas and concepts as economically, socially, materially determined and somehow exempts itself from the same kind of historical determination. In other words, why is freedom denied to the subject of the inquiry and not to the inquirer? . . . — GEORGE V. ZITO, *Northvale, N.J.*

FOUR WAYS IN WHICH AUA REGIONS CARRY OUT THEIR RESPONSIBILITIES

To the Register: The effective functioning of regions over the years has depended upon the discharging of responsibility in a variety of ways. A reminder of a region's multiple responsibilities would include four primary ways in which regions carry out their responsibilities:

1. The regions report, through their staff executives, to the American Unitarian Association Board [of Directors]. The regional executive is appointed as regional director by the . . . board and in this capacity reports to the board.

2. The regions are responsible to the United Unitarian Appeal. They extensively describe to the UUA the budget requests that originate in the regions. Audited regional budget expenditures are carefully scrutinized by UUA officials who hold the regions responsible for the use of funds within the agreements under which the allocations were made.

3. The regions have a large area of responsibility in frequent communications with the staffs of the AUA and its member organizations. The regions furnish information and counsel to the staffs of the AUA and its member organizations and act within the policies agreed upon with the departments of the AUA. The regions assist the AUA and its member organizations in extending their services to the churches and fellowships.

4. The regions are responsible to their member churches and fellowships and conferences and render services which these groups request or welcome.

In these several ways, responsibility, although diversified, is real, and the commonly used term "autonomous regions" may easily be misleading. — VIC GOFF, *Berkeley, Calif.*

STUDY URGED TO DETERMINE WHETHER WE'RE SHORT OF MINISTERS

To the Register: . . . Some Unitarians say there is a shortage of ministers. Others say there is no such shortage. Many churches are looking for ministers and can't seem to find the ideal one. Yet many ministers are looking for churches and can't seem to get located. . . . Is the shortage . . . due to the fact that some small churches paying less than a living wage cannot find a married minister of ideal age who is a good organizer and eloquent in the pulpit? How many men outside the ministry are forced out by low salaries and lack of opportunities? How many want back in? . . .

Can we not have a truly impartial study of this question, conducted with scientific skill? — REV. HUGH W. WESTON, *Marblehead, Mass.*

EMERSON SURELY WOULD NOT MIND USE OF HIS WORDS IN BEHALF OF SILENCE

To the Register: Mr. [Robert S.] Miller accurately reminds us, in the [Open Forum, December] *Register,* that Emerson's "I like the silent church before the service begins" goes on, in its original context, "better than any preaching." I would like to urge that a major point in this statement is certainly Emerson's liking for silence before the service, and I see no reason why we should not remind our people of the fact. . . . I cannot believe that Emerson would mind our using any part of his statement toward this end. — FRANK O. HOLMES, *Oklahoma City, Okla.*

REGISTER URGED TO ADMIT 'ERROR' AND RESTORE BLANSHARD COLUMN

To the Register: Nothing about the "new" *Register* compensates for dropping Mary Blanshard's column. Should some other publication secure her services, it would make the management of the *Register* look silly. Be big enough to admit your error and rectify it. — R. B. MARSH, *San Francisco, Calif.*

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

PSYCHIATRY GUIDES CHRISTIAN LIFE

A GENUINELY HUMAN EXISTENCE: Towards a Christian Psychology. By Stephen Neill. New York: Doubleday & Company, Inc. $4.50.

Bishop Neill, educated in Cambridge, England, and for many years Bishop of Tinnevelly, India, must be almost alone among Anglican churchmen in the variety of his activities which range from the World Council of Churches in Geneva and lecture platforms in North and South America and Europe to the confines of the psychiatrist's consulting room. To bring all the available psychiatric insights to the aid of the individual endeavoring to lead a Christian life in the realm of faith as well as that of morals, is the aim of Bishop Neill's book.

Sections which rely directly on Freudian and other depth-psychology insights he has subjected to the criticisms of eminent practicing psychiatrists. He does not accept the teachings of any one psychiatric school, but refers to Freud as "a good gift of God to the human race." The author suggests that in modern life the Oedipus complex may not be so simple as it is thought to be popularly, but may arise on the basis of hostility or indifference exhibited to the son by the father. This is a good suggestion objectively and in its own right, even if in these pages it comes as part of a discussion of the adequacy of the symbolic term "Father" as a description of God.

It would be a good thing if many religious "liberals" read this book, not only for the genuine and non-sectarian wisdom they would derive from it, but for its demonstration that clarity of reasoning, scholarship, and the critical spirit are not qualities possessed by us alone, and that orthodox Christianity is not necessarily Bible-belt fundamentalism.

LLEWELLYN JONES
The Humanist

INDIAN SEES LIFE OF GANDHI

MAHATMA GANDHI: A Biography. By B. R. Nanda. Boston: Beacon Press. $6.50.

Mohandas K. Gandhi wrote less than half a dozen books, yet he was one of the most prolific writers of our time. He published a newspaper for much of his political life and wrote countless editorials. The government of India has issued the first two volumes of Gandhi's complete works, and it is contemplated that his writings will constitute a volume for each year of the three decades that he worked to free India. Overshadowed only by Gandhi's own output are the writings of others about him.

Now B. R. Nanda, an Indian historian and journalist, has the boldness to write yet another biography of the mahatma. The result is a significant addition to Gandhiana. Nanda reveals nothing terribly new, but the old about Gandhi constantly needs restating and reinterpretation. Nanda does this with literary merit. Being an Indian, Nanda illuminates facets of Gandhi's life and thought which the most Indianized westerner could not.

Was Gandhi a saint who delved into politics, or was he a politician who tried to act like a saint? Nanda insists that "the mainspring of Gandhi's life lay not in politics but in religion." Gandhi did not recognize any division between the sacred and the secular; he did not know any religion apart from human activity. He was, according to Nanda, "a saint who did not cease to be one when he entered politics."

Gandhi never knew Tolstoy, but they carried on a correspondence just before the latter's death. Gandhi was to write that Tolstoy "often seemed inconsistent because he was continuously outgrowing his own doctrines." So it was with Gandhi. Yet, the father of Indian independence was not a systematic political scientist. Poet Rabindranath Tagore aptly described Gandhi as "a lover of men and not of ideas."

Were Gandhi's methods and principles effective only on the Indian scene and with the British, or are they universally applicable? Nanda suggests that, if civilization is not to disintegrate in this thermo-nuclear age, the premises of Gandhi must have an immediate relevance.

HOMER A. JACK
American Committee on Africa, Inc.

NEGRO LEADER APPLIES GANDHI'S PRINCIPLES

CRUSADER WITHOUT VIOLENCE: A Biography of Martin Luther King, Jr. By L. D. Reddick. New York: Harper & Brothers. $3.95.

In December, 1955, a year-long bus boycott began in Montgomery, Alabama. It resulted in an end to segregation on the buses, in a prolonged and successful use of non-violent resistance by a people in its battle for equal rights, and in its leader Martin Luther King, Jr., becoming internationally known.

Crusader Without Violence relates the circumstances surrounding the boycott and the gradual developments which took Martin Luther King, Jr., to the position of recognized leader of the Negro population in Montgomery and of his subsequent rise to national and international prominence. It tells of his continued activities in the cause of civil rights until September, 1958, when they were halted because of injuries received in an apparent attempt to assassinate him.

Although the first part of the book, concerned with his life before the Montgomery episode, is written al-

most too simply, it gives further understanding of the person and his society. The account of the bus boycott and his subsequent activities reveals new insights into the problems the Negro faces in this country and glimpses of men who are meeting the challenge.

DONALD W. ROWLEY
The Unitarian-Universalist Church, Nashua, N.H.

THIS MAN WISHES TO BE PRESIDENT

JOHN KENNEDY: A Political Profile. By James MacGregor Burns. New York: Harcourt, Brace & Co. $4.75.

Here is an honest and discerning portrait of the man whose name will be on almost everybody's lips until July — and perhaps until 1969. Young John Kennedy comes alive in these pages as an earnest and intelligent son of a wealthy and reactionary father, as a hard working legislator and a likeable, though somewhat detached, human being. If we are to have a Catholic President in our time, this scholarly young man with his quiet manners and his driving energy seems most likely to break the exclusive Protestant tenancy of the White House.

A scholar who writes a biography of a candidate during a political campaign has a difficult problem. Should he be completely candid even if it injures his hero's chances? Should he assume an outward pose of objectivity and then load his interpretations with saccharine until his work becomes a campaign tract? Although Professor Burns is frankly pro-Kennedy, he preserves the integrity of a scholar in analyzing his facts with candor, and he writes a book that is brilliantly readable from cover to cover. He does not run away from his major difficulties, Papa Kennedy's lavish support of his son, the religious issue, or John Kennedy's faltering record on McCarthy. It is difficult to see why the Kennedy office considered this book unfortunate, since the total image that emerges is appealing.

On the religious issue, Professor Burns does not pretend that Kennedy's Catholicism is irrelevant to a study of his fitness as President. Although some Protestant critics have been bigots, there have been "thoughtful people who felt they were defending not only their own creed, but the cherished traditions of the freedom of religion and the separation of church and state. As Americans they could not and did not object to Catholics following rules of their own church. What they did object to was the imposition on Catholics and non-Catholics alike of Catholic standards, through legislative and economic pressure, on education, censorship, marriage and divorce, on medical practices of contraception, legal abortion, and in other matters."

Senator Kennedy met some of these issues squarely last March, especially the issue of public appropriations for parochial schools. To the horror of his Jesuit critics, he calmly agreed that such appropriations were unconstitutional. Will he ultimately satisfy religious liberals on such subjects as birth control? He has not yet explained his silence in Massachusetts in 1948 when the birth control referendum went down to its second defeat because of his church. And his recent statements on this subject have been almost as timorous as those of President Eisenhower. Apparently clerical power produces political stammering both inside the White House and on the way up.

Professor Burns wisely leaves to his readers the decision as to whether young John Kennedy has enough "passion and power" and commitment of the heart to deserve the exalted post for which he is a candidate. He has made a good beginning, and if his liberalism does not seem quite jelled, there are 1964 and 1968 and 1972.

PAUL BLANSHARD
Author of God and Man in Washington

GOD INVADES DEMOCRACY'S CITADEL

GOD AND MAN IN WASHINGTON. By Paul Blanshard. Boston: Beacon Press. $3.50.

Paul Blanshard, the perennial analyst of church-state affairs, particularly as they relate to Catholic impingements on traditional church-state relations in the United States, has produced another book which should have its season in this presidential year, 1960. *God and Man in Washington* is a serious study of the mid-century phenomenon of God's invasion of the secular world of democracy. Make no mistake about it, God has invaded the citadel of democracy. Blanshard's reporting of this invasion is superb and restrained. He is not hysterical; there is no over-statement. One often wishes he would command more passion. But at the same time one sympathizes with his problem — after all, one who is a liberal must not, under any provocation, become a bigot.

In this book Blanshard carefully traces the invasion of the vitals of democratic political organization — the Congress, the Supreme Court, the presidency — and one wishes that liberalism did not require such subtlety. However, this aspect of the problem is saved by Blanshard's expertness at subtle bluntness.

As a liberal Protestant in the South, I, as a reviewer, am grateful that Paul Blanshard at last has recognized and is willing to state his concern at the flagrant invasions of constitutional church-state relations of which orthodox Protestantism is guilty. To be sure, he only hints at these, and we can only hope that a new book will be forthcoming in which he will level the full force of his artillery against the rampant totalitarian power of Protestant orthodoxy which, with confident smugness, violates five days out of seven the letter and spirit of the constitutional principle of the separation of church and state. The organization, Protestants and Other Americans United for the Separation of Church and State, with which Mr. Blanshard has been associated personally for many years, is a tainted organization. Its president, Dr. Louie D. Newton, is a Southern Baptist whose concern for Catholic infringement of church-state relations is admirable, but whose blindness to Protestant arrogance in his own back yard makes him

suspect. It is refreshing in this book to see that Blanshard is freeing himself from this narrow focus and beginning to strike out across the board. In the South, the problem is not Catholic but Protestant, and one looks forward to the next Blanshard book which, for sixteen states at least, will call a spade a shovel.

In the meantime, in the current political situation, this book makes sense and is a real contribution to balanced thinking relative to a dominant political problem: Can, or should, a Catholic be President of the United States? Blanshard's testimony adds up to the conclusion that a Catholic can be President, and he should be if, and it's a big if, he is truly a citizen of American democracy.

EDWARD A. CAHILL
The United Liberal Church, Atlanta, Ga.

CHURCH FIGHTS BIRTH CONTROL

BIRTH CONTROL AND CATHOLIC DOCTRINE. By Alvah W. Sulloway. Boston: Beacon Press. $3.85.

This is an orderly and well documented history of the birth control movement in the United States and its opposition by the Catholic church. Legal restrictions on the dissemination of birth control literature in this country were imposed by the Comstock Law in 1873, sponsored by a Protestant. It was not until 1935 that a federal court ruled that the Comstock Law did not prohibit the distribution of contraceptive material and literature. Since that time, the only organized opposition to contraception has come from the Catholic church.

Before 1932, the Catholic church opposed all methods of birth control except continence. In that year, Pope Pius permitted birth control by periodic continence, a method known as the "Rhythm." More recently, the church has recognized officially the problems of overpopulation and irresponsible parenthood; but the opposition to all other methods of artificial contraception continues. Before the Rhythm was sanctioned by the church, the taboo against birth control was at least in accord with the laws of nature as expounded by Darwin — excessive progeny, natural selection, and survival of the fittest.

The failure to face reality has led Catholic spokesmen to irrational conclusions. For example, a spokesman for the National Council of Catholic Men stated that the Rhythm was no menace to chastity for the unmarried because it was not effective if used illicitly! Other Catholics apparently are not convinced that the Rhythm is effective, and Francis J. Connell, in a talk on the "Catholic Hour" in 1954, stated that if a country becomes overpopulated, it may "legally" wage an aggressive war to take the land "not needed by another country." Catholics also attempt to link the birth control movement with communism, apparently not aware that Catholics and Communists are in accord in opposing low birth rates.

Mr. Sulloway has presented a clear picture of the birth control movement in the United States and its opposition by Catholic action. He has shown the untenable position of Catholic critics who have opposed birth control since the Rhythm method of birth control was sanctioned by Pope Pius, and why those critics have had to resort to invectives rather than reason.

KARL SAX
Author of Standing Room Only

ESPERANTO HANDBOOK DESCRIBES UNITARIANISM

UNITARISMO-REALIGITA HOMARANISMO. By Rüdiger Eichholz. Oakville, Ontario, Canada: Esperanto Press. $.75.

Among the several million people widely dispersed throughout the world who use Esperanto, the international language for intercommunication, there are undoubtedly many non-English-speaking people who are liberal religious thinkers. These individuals, surrounded by dogmatism in the Western countries or atheism in the Soviet Union, will be encouraged greatly when they read this book and learn that they are not alone. Many already have become aware of the well organized body of tens of thousands of fellow thinkers called Unitarians.

This book completely informs the prospective member of the Unitarian world community. It begins with a definition of Unitarianism which is followed by a list of beliefs held by Unitarians in general. Then, the work of our organizations including the British and American associations, the service committee, the congregations, fellowships, and church schools is adequately described. Finally, the way Unitarians attack life's problems is illustrated by radio addresses, sermons, and an article from *The Unitarian Register.*

A number of religious groups including the Catholics, certain orthodox Protestants, the Buddhists, and the Quakers have Esperanto-speaking world organizations. *Unitarismo-Realigita Homaranismo* should help to pave the way for such an organization among Unitarians.

DONALD L. MUNRO
Unitarian Church of Lehigh Valley, Bethlehem, Pa.

VOLUME FOLLOWS MAN'S RELIGIOUS SEARCH

MAN SEEKS THE DIVINE. By Edwin A. Burtt. New York: Harper & Brothers. $4.75.

Professor Burtt does more than describe in his book on comparative religion. He looks for patterns of meaning and for underlying realities.

Part One, on "How Religion Outgrows Its Primitive Forms," theorizes that primitive religion occurs during "man's need to learn how to master the subhuman forces of nature sufficiently to win an assured position in relation to them." When man masters nature so that this need is no longer urgent, then religion concerns itself with "the need of each group of human beings to learn how to live successfully and happily with other groups of men and women on the surface of this planet."

Part Two deals in a full, clear, and interesting fashion with the religions of the East: Confucianism, Taoism, Buddhism, and Hinduism. Part Three describes the religions of the West: Judaism, Christianity, and Islam. These are good summary statements, though the reviewer must note some weaknesses in Professor Burtt's treatment of Christianity.

Part Four is entitled "Religion in the Present and the Future." Professor Burtt outlines four recurring types of civilized religion. He considers whether communism is a religion. He closes with two provocative phases of religion today, Gandhi's religious philosophy, and religion and psychotherapy. His treatment of Gandhi is the better of the two, showing how religion is still an influence to be considered. His treatment of the latter is humanistic, and shows no appreciation of the possible use of the Christian concepts of sin, guilt, repentance, and forgiveness in psychotherapy.

Where does man find the divine? " . . . the divine is located in the realm of mystery that haunts man's search for this ideal and for fulfillment of the rich possibilities that such a search reveals." The ideal has two dimensions, moral perfection and metaphysical unity.

This book is too short in its treatment of primitive religion, which is entirely abstract and general save in the analysis of some prayers, and it is not always up to date in its other sections. But it is suggestive, and the special interests of the philosopher-author are out of the ordinary. It deserves to be read widely, but not always believed.

CHARLES W. EDDIS
Lakeshore Unitarian Church, Pointe Claire, Canada

WE COULD TAKE LESSONS FROM THE MARTIANS

THE MESSENGERS OF PEACE. By William Stanley Parker. Boston: Christopher Press. $1.75.

The Messengers of Peace reveals a sensitiveness to the great religious needs of the present day. Cast against a Martian background, the allegorical characters of the play, freed from the entanglements and compromises of Earth, gain a clearer perspective of our weaknesses and needs.

Mr. Parker deals with vital subjects in his Court of Justice on the planet Mars: truth, sacrifice, justice, humor, selfishness, and others which are the bedrock foundations of religion. They are all the more interesting and important because they are not seen through the lenses of a particular theology.

One would wish that the author's good, dignified language of the study would take on, from time to time, the color and tang of the street. Any defects, however, this fine allegory may have are far outweighed by the power of its ideas and the sweep of the author's imagination.

ALFRED S. COLE
Unitarian Congregational Society, Lebanon, N. H.

CLASSIC ABRIDGED, BROUGHT UP TO DATE

THE NEW GOLDEN BOUGH. By Sir James George Frazer. Edited, and with Notes and Foreword by Theodor H. Gaster. New York: Criterion Books. $8.50.

Frazer wrote in a preface in 1900 that today's work would have to be done over again, by men with greater knowledge, in days to come. It was an accurate prophecy, and Dr. Theodor Gaster has fulfilled it. Frazer's own abridgment of his 12-volume work (plus one extra volume, *Aftermath*) appeared over the Macmillan imprint in 1922. It is about the same size (752 pages) as the Gaster abridgment (738 pages); but the new book takes into account the vast advances in knowledge that have taken place since Frazer began to write: more accurate translations of ancient and primitive writings, discoveries in archaeology, radiocarbon methods of dating, etc.

Gaster names seven areas in which Frazer's interpretations no longer can be held; he gives additional notes of his own for each of the eight parts; and for the first time in any one-volume edition, the paragraphs are numbered for easy reference to the comprehensive notes of Frazer's magnum opus. Here is a *Golden Bough* for the second half of the 20th century: still a classic, but up to date now in its facts and interpretations.

LECTURES MAKE FINE COLLECTION

BASIC BELIEFS: The Religious Philosophies of Mankind. Edited by Johnson E. Fairchild. New York: Sheridan House. $4.

Cooper Union was founded by Unitarian Peter Cooper to advance the cause of adult education. This book comprises a series of forum lectures and celebrates "a century of intellectual service." The best chapters are brilliant and outstanding — Joseph Campbell on Hinduism, W. T. de Bary on Confucianism, Charles Frankel on Naturalism, Ernest Nagel on atheism. Other chapters are of varying worth, but the whole concept of the book is admirable.

SUDDEN TRAGEDY PRODUCES MADNESS, HEROISM, HYSTERIA

HOLOCAUST! By Paul Benzaquin. New York: Henry Holt & Co., Inc. $3.95.

How can we expect ordinary people to behave in the face of terrifying, overwhelming, immediate danger, when there is no time to think or plan but only time to act? *Boston Globe* writer Paul Benzaquin gives the clear answers in this gripping reconstruction of the unforgettable evening of November 28, 1942, when more than 490 persons lost their lives in 12 minutes in the searing hell of Boston's Cocoanut Grove fire. The author records heroism and cowardice, complete self-sacrifice and brutal madness, as well as sheer hysteria. It is a powerful — and dreadful — story, written with great skill and obviously exhaustive research.

STAFF REVIEWS

Thoughts for meditation EDITED BY JACOB TRAPP

When I Consider Thy Heavens

He telleth the number of the stars;
He calleth them all by their names.

Psalm 147:4

I saw the Celestial Herdsman,
Approaching and departing on his pathways.
He, clothed in gathered and diffusive splendor,
Within the worlds continually travels.

Rigveda, Hymn 177

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained,
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?

Psalm 8:3-4

The new discoveries and developments contribute to the unfolding of a magnificent universe; to be a participant is in itself a glory.

Harlow Shapley

If the stars should appear one night in a thousand years, how would men believe and adore; and preserve for many generations the remembrance of the city of God which had been shown!

Ralph Waldo Emerson

When I heard the learned astronomer,
When the proofs, the figures, were ranged in columns before me,
When I was shown the charts and diagrams . . . . .
Rising and gliding out I wandered off by myself
In the mystical moist night-air, and from time to time,
Looked up in perfect silence at the stars.

Walt Whitman

Through the transparent darkness the stars pour their almost spiritual rays. Man under them seems a young child and his huge globe a toy.

Ralph Waldo Emerson

Stars

Alone in the night
On a dark hill
With pines around me
Spicy and still,

And a heaven full of stars
Over my head,
White and topaz
And misty red;

Myriads with beating
Hearts of fire
That aeons
Cannot vex or tire;

Up the dome of heaven
Like a great hill,
I watch them marching
Stately and still,

And I know that I
Am honored to be
Witness
Of so much majesty.

Sarah Teasdale

Space and Spheres

This is the universe: infinity. Space without beginning, without end, dark, empty, cold. Through the silent darkness of this space move gleaming spheres, separated from each other by inconceivable distances. Around them, again inconceivably far away, like bits of dust lost in immensity, circle smaller dark spheres, receiving light and life from their "mother suns." One of these little spheres, in the light of one of the countless suns in endless space, is our earth. This is man's home in the universe.

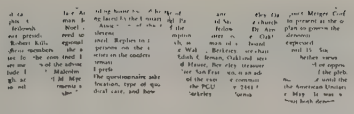
The light of the sun floods our room. How marvelous a universe where dots are suns!

There is nothing "great" and nothing "small," nothing in the millions of galaxies that does not obey the natural laws governing our minute planet. Nowhere is there a sun shining on its planets with more maternal warmth than ours has for us. Nowhere is there a crystal more symmetrical than the diamond; nowhere a tree whose structure fits its environment better than the tree on the lawn . . . . Forms may differ and size may vary, but the innate nature of things is everywhere the same. We find nothing in other worlds that does not or could not exist on earth. Earth may be called a nothing, but earth is also everything.

Fritz Kahn

Prayer

Give us to know transcendence
Not only in stars beyond stars,
But also in the least of these
Thy manifestations of being.



of the Unitarian World

COMMISSION LAUNCHES CONTINENT-WIDE CAMPAIGN FOR FULL CONSOLIDATION VOTE

A continent-wide campaign for a 100 per cent vote by Unitarian and Universalist churches and fellowships on a consolidation plan for a new "Unitarian Universalist Association" was in full operation as March arrived, with a month to go before the March 31 plebiscite deadline.

The campaign was being operated by a Plebiscite Committee appointed by the Joint Merger Commission, which is conducting the plebiscite. The Rev. Raymond C. Hopkins, secretary of the commission and minister of the Universalist-Unitarian Church of Brockton, Massachusetts, is chairman of the committee.

Assisting Mr. Hopkins are thirteen area captains and more than one hundred ministers of both denominations, each of whom has been assigned to encourage a number of churches in his vicinity to participate in the plebiscite.

"This issue is too vital to the future of our liberal religious faith," Mr. Hopkins wrote to his committeemen," to be settled by anything less than a real majority of our churches and fellowships. It is our hope that every church will vote and we shall work to that end."

Denominational officials also emphasized the importance of full participation.

Judge Lawrence G. Brooks, Medford, Massachusetts, chairman of the Board of Directors of the American Unitarian Association, wrote to Unitarian ministers and presiding officers of churches and fellowships "to remind them of the singular importance of each society's participation."

"While consolidation was overwhelmingly supported at the Biennial Conference at Syracuse," he wrote, "it cannot be put into effect until our individual churches and fellowships express their desire for this action by formal vote.

"The rules governing the plebiscite require as the next step toward consolidation that 60 per cent of the eligible churches and fellowships [in each denomination] participate in the vote and that 70 per cent of those participating vote in the affirmative. Votes must be taken at legal meetings, reported on forms supplied by the commission, and certified by the proper church or fellowship official.

"Since the delegates to the annual meeting in May also have to vote on this question, we need to know the results of the plebiscite well ahead of time. Please, therefore, make certain that your returns of the vote of your society are in the hands of the Joint Merger Commission by March 31, 1960."

The campaign appeared to be producing results as early as mid-January. Dr. William B. Rice, Wellesley Hills, Massachusetts, chairman of the commission, reported that eighty returns had been received as of January 20. Unitarian returns came from thirty churches and sixteen fellowships, and Universalist from thirty-three churches and one fellowship.

Dr. Rice reported that there are 899 eligible voting units, 651 of them Unitarian and 248 Universalist. Thus 391 Unitarian and 149 Universalist societies must vote to assure a 60 per cent participation.

A large number of societies had scheduled voting during the latter part of January and in February.

The Plebiscite Committee was making an especial effort to encourage voting in fellowships, churches without ministers, churches involved in building campaigns, churches federated with denominations other than Unitarian or Universalist, and small churches.

Dr. Rice expressed satisfaction in the interest reflected in orders for informational material which have been filled by the commission. They came from 290 churches and fellowships.

"I feel there is a really serious study of the plan," he said.

Dr. Rice reported in mid-January that the commission's supply of the "green book," containing the complete plan as revised by delegates to the Joint Biennial Conference of Unitarians and Universalists at Syracuse, was nearing exhaustion and that another printing might be required.

In addition, Dr. Rice reported, 49,000 copies of the condensation of the "blue book" version of the plan as originally proposed and of a sheet containing the Syracuse revisions had been distributed. Another 20,000 were on order.

Dr. Rice said many societies were distributing materials at services and by mail, along with church calendars and newsletters.

Although some individual churches and parishes were announcing the results of their plebiscite votes, no authentic information from the commission on a trend toward approval or disapproval of the consolidation plan was expected until the March 31 deadline.

Late in January, a new attempt to organize opposition to the plan was reported under the tentative name "Unitarians and Universalists for Co-operation, Not Consolidation." Listed as chairman was J. Ray Shute, Monroe, North Carolina, and as vice-chairman, Dr. Ellsworth Reamon, minister of the Betts Memorial Church, Syracuse, New York. The new group hoped to co-operate with another anti-merger group, "Universalists for Universalism," and with the "Committee for Correspondence on Unitarian-Universalist Relations," which was formed at the 1959 AUA May meetings.

Service Committee Clarifies Its Position Upon Merger

A statement clarifying the position of the Unitarian Service Committee on matters of merger was issued in January by Dr. Franz Z. Glick, executive director, to emphasize that the USC has taken no stand as to whether any Unitarian and Universalist organizations should merge.

"The facts," the statement read in part, "may be stated as follows:

"The Unitarian Service Committee has deliberately remained neutral on the question of merger of the Unitarian and Universalist denominations. . . .

"The Unitarian Service Committee has taken no position on whether the Unitarian and Universalist Service Committees ought or ought not to merge.

"What the Board of Directors did do . . . was to state that in the event of denominational merger there ought to be a single, autonomous and non-sectarian service organization."

Church Design Wins Architectural Award

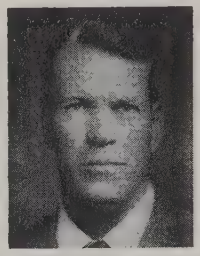
Plans for the proposed building of the First Unitarian Church of Fairfield County, Connecticut (*The Unitarian Register*, December 1959), by architect Victor A. Lundy have won the Religion Design Award in the seventh annual design awards program sponsored by *Progressive Architecture*, national architectural magazine.

SLATE OF NOMINEES TO BE PRESENTED AT ANNUAL MEETING OF AMERICAN UNITARIAN ASSOCIATION, MAY 23-24, IN BOSTON

Moderator

Dr. James R. Killian, Jr.

Vice-President



Nathan P. Dodge, Jr.

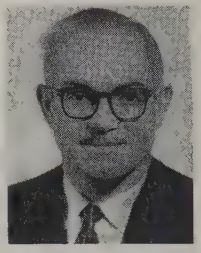
Vice-President

Emily Taft Douglas

Vice-President

Sidney P. Lathrop

Director

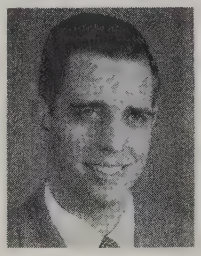


Harry Banoff, M.D.

Director

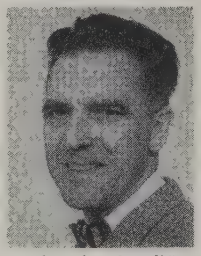
Joseph L. Fisher

Director



William B. Norris

Director

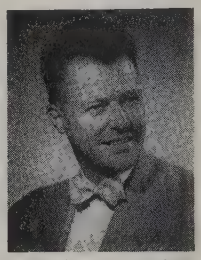


Edward B. Ratcliffe

Director

Frank H. Schramm

Director



Charles F. Van Dine

CONCURRENT VOTE ON CONSOLIDATION SEEN BY UNITARIANS, UNIVERSALISTS NEXT MAY

A concurrent vote by Unitarian and Universalist delegates, meeting separately, on the consolidation plan for a new "Unitarian Universalist Association" is tentatively planned the afternoon of Monday, May 23.

The Rev. Mason F. McGinness, director of central services for the American Unitarian Association, reported that the consolidation plan, if approved in a parish plebiscite now in progress, would be placed before simultaneous sessions of the AUA annual meeting and a special General Assembly of the Universalist Church of America. Unitarians will meet in Boston's John Hancock Hall; Universalists would meet on the floor below in the Dorothy Quincy Suite.

The program has been planned in the hope that voting may take place at virtually the same time in both sessions.

The vote would be the final step in the consolidation procedure. Approval of the plan would open the way for an actual consolidation in May, 1961. It also would set in motion a wide variety of deliberations during the "interim year" to pave the way for consolidation. Five committees — nominating, organization, fund-raising, regional organization, and ministerial fellowshiping — will have major roles in the deliberations.

For the benefit of such committees, joint Unitarian-Universalist discussions will be held immediately after the May voting sessions to enable delegates to express what they expect and hope for from the new denomination — or, in event the plan be defeated, to discuss further denominational relationships.

However the vote may turn, Unitarians and Universalists will join in a special worship service that evening.

The AUA Program Committee reported three changes from the preliminary schedule (February *Register*). The Unitarian Fellowship for Social Justice dinner and the annual dinner meeting of the Unitarian-Universalist Society for Alcohol Education have been rescheduled for the evening of May 21.

Plans for a delegates' luncheon Monday, May 23, have been canceled.

Among the first organizations to confirm final program arrangements were the Liberal Religious Education Directors Association and Liberal Religious Youth (Unitarian-Universalist).

The Rev. Jack Mendelsohn, Jr., minister of the Arlington Street Church, Boston, will speak on "The Liberal Church — Educator" at an open meeting to be sponsored by the LREDA at 2:30 P.M. Friday, May 20, at the church. The LREDA will hold its annual meeting at the church at 10 A.M.

Program theme of the annual LRY dinner at 6 P.M. Friday, May 20, in the Arlington Street Church will be "The LRY Adviser — Threat or Promise?"

Among meetings not previously reported will be:

Thursday, May 19: General Alliance afternoon discussion groups and presidents' tea.

Friday, May 20: Fellowship delegates' luncheon; Unitarian Service Committee open house; General Alliance bus tour; Senexet House board meeting, and the annual meeting of the Unitarian Service Pension Society.

Saturday, May 21: Regional council representatives' luncheon; annual meeting, Unitarian Sunday School Society; and reception and tea, Frances Merry Barnard Home for Aged Unitarian Women.

Sunday, May 22: Church officers' conference with AUA president.

Norfolk Unitarian Completes Mural on Virginia History

Kenneth Harris, a member of the Unitarian Church of Norfolk, Virginia, recently completed a seventy foot mural depicting the history of tidewater Virginia. The mural was commissioned by the National Bank of Commerce of Norfolk.

LOS ANGELES CHURCH DEFACED; ACTS AGAINST ANTI-SEMITISM

Two resolutions protesting "the current revival of anti-Semitism in this country" and calling on schools and civic organizations to initiate courses of study on the origins and defeat of fascism were passed by the First Unitarian Church of Los Angeles, California, at its annual meeting in January. Shortly before the meeting, three large swastikas had been painted on the walls of the church patio and classroom building.

In the first resolution, the church protested the rise of anti-Semitic demonstrations and stated:

"We are well aware that Americans must share some of the responsibility for these outrages since our foreign policy from the end of World War II has failed to enforce a policy of denazification in government and industry in Germany, and has, in fact, tolerated employment of former Nazis in schools, government, business, and the military.

"We call on the law enforcement authorities of both our city and federal government to seek and find the perpetrators of these crimes of desecration and political vandalism. We also call on religious and secular organizations in this community to participate in public meetings and demonstrations to denounce this obviously organized revival of hate and prejudice so inconsistent with our American traditions of equality and democracy."

In the second resolution, the church called upon "the school boards of this community, the labor unions, the temples and churches, and other social organizations to initiate courses of study for children, youth, and adults on the origins, rise, and defeat of fascism in the early thirties and through World War II. We also urge that such courses deal with the post-war years, the failure of denazification, the rise of fascist ideologies in Germany, France, and America in recent years, with a survey of current results in racial and religious bigotry and a revival of the war philosophy in many areas. We believe the neo-fascist activities seen in recent outbreaks around the world and in this community have causes that can and must be understood by a new generation unfamiliar with the rise of European and Japanese fascism."

Residence Willed To North Easton

A residence and land at 3 Commonwealth Avenue, Boston, were bequeathed to the church and parsonage repair fund of the Unitarian Society of North Easton, Massachusetts, under the terms of the will of the late John S. Ames, Sr.

OF THE MINISTERS

Boston, Mass., Robert W. Haney ordained by the First Church, January 10.

Newburgh, N.Y., Ernest Howard ordained and installed, February 14.

Rudolph W. Nemser called to the Fairfax Unitarian Church, *Vienna, Va.*

Phillip A. Smith called as assistant minister to the First Unitarian Church of *Louisville, Ky.*

Time to Be Thinking About Journey to IARF Congress

It is time, even now, to be thinking about transportation to the seventeenth congress of the International Association for Liberal Christianity and Religious Freedom (IARF) to be held in July, 1961, in Davos, Switzerland.

H. Talbot Pearson, who is arranging for transportation as a member of the American Unitarian Association's Committee on World Churches, urged North Americans who wish to attend to notify him as quickly as possible. He said substantial reductions in plane and ship fares might be possible if enough persons make arrangements well in advance.

Mr. Pearson reported that a roundtrip plane fare of as little as $400 — about two-thirds of the price of an individual fare— would be possible if enough passengers could be obtained to fill a chartered trans-Atlantic plane. All seats in such a plane must be paid for, he said, even though some be unoccupied.

Mr. Pearson also plans to arrange for ship transportation. Roundtrip rates would be about $635 for a cabin and $465 tourist class, he said.

Consolidation Indorsed By Student Organization

Members of the Fisher Society, student organization of the Theological School of St. Lawrence University, Canton, New York, unanimously have indorsed consolidation of the American Unitarian Association and the Universalist Church of America but anticipate a possible revision of purposes in a united organization.

In a resolution passed in January, seventeen students stated in part:

"Whereas we have faith in the spirit of consolidation, and feel that the purposes, while not perfect, may be improved in the future,

"Be it hereby resolved that the Fisher Society go on record as favoring consolidation, and hence, supporting the purposes as voted."

Dr. Ira Progoff Chosen As Colloquium Speaker

Dr. Ira Progoff, director of the Institute for Depth Psychology at Drew University, will deliver one of three major public addresses during the 1960 May meetings.

The address will be presented at 8:30 P.M. Saturday, May 21, in the First Church in Boston under sponsorship of the Colloquium on the Nature of Man, Inc. The topic will be announced later.

Members of the colloquium will discuss the lecture later that night in the church's Hale Chapel. A discussion panel will include Dr. A. H. Maslow, Brandeis University; F. L. Kunz, executive vice-president of the Foundation for Integrated Education; Dr. Donald Hatch Andrews, Johns Hopkins University; Dr. Henry Margenau, Yale University; and Robert Greenleaf, director of personnel research for the American Telephone and Telegraph Company.

Dr. Progoff is widely known as the author of *Jung's Psychology, Death and Rebirth of Psychology,* and *Depth Psychology and the Modern Man.*

The Colloquium is sponsored by the Laymen's League chapter of the First Unitarian Church of Dallas, Texas.

Field Trips Span Three Countries

Field workers for the Council of Liberal Churches (Universalist-Unitarian), Inc., will accumulate mileage in three countries this spring as they visit Unitarian societies from Canada to Mexico City.

Miss Edna P. Bruner and Miss Frances W. Wood will travel in separate trips through sixteen states, one Canadian province, and Mexico. Miss Wood's trip began January 16 and will end April 3, and Miss Bruner's trip began January 10 and will end April 14.

Miss Wood, traveling to the West Coast, is visiting societies and conventions in California, Oregon, Washington, and British Columbia. Nearly all of her meetings in local churches will be arranged as area-wide conferences.

Miss Bruner is visiting organizations in Missouri, Arkansas, Oklahoma, Kansas, Texas, New Mexico, Arizona, Louisiana, Mississippi, Tennessee, Kentucky, Ohio, New York, and Mexico City. Her trip to Mexico City marks the first time a member of the CLC staff has visited the two fellowships there.

Austin Bequest Totals More Than $110,000

The Unitarian Church of Austin, Texas, recently received the final payment on a bequest from the estate of Emily Howson, bringing the total amount received to $110,579.16.

OFFICE ON CAPITOL HILL: Members of the Executive Committee of the Unitarian Fellowship for Social Justice arrive at the organization's new national headquarters, 245 Second Street, N.E., Washington, D.C. Shown above (left to right) are the Rev. Ernest H. Sommerfeld, treasurer; Mrs. David Osborn, secretary; and the Rev. John A. MacKinnon, vice-president.

UFSJ Chapters Located In Twenty-Seven States

More than half of the states of the U.S.A. now have local chapters of the Unitarian Fellowship for Social Justice.

California, with ten UFSJ chapters, leads all other states. Ohio follows with eight, New York with seven, and Massachusetts with six. Illinois and Texas have four chapters each, and Indiana and Pennsylvania have three each. States with two chapters are Maryland, Michigan, Missouri, New Jersey, Tennessee, Virginia, Washington, and West Virginia.

Liberal Religious Youth (Unitarian-Universalist) is an organizational affiliate of the UFSJ.

Petition Circulated On TV Advertising

In response to disclosures about dishonest television quiz programs, the Rev. Dwight Brown, minister of the First Unitarian Church of Trenton, New Jersey, and members of his congregation have been circulating petitions directed to the House of Representatives Committee on Legislative Oversight.

The petitions ask the committee to consider three proposals designed to free television and radio from undue pressure from advertisers:

- Abolish sponsored programming, by placing advertising only between programs or at natural breaks.
- Require financial support of educational radio and television programming by commercial stations.
- Hold the media which broadcast advertising equally liable with advertisers for false or misleading advertising.

REGIONAL CONFERENCES

January

Berkeley, Calif., Jan. 23 — Central District Conference of the Pacific Coast Unitarian Council.

February

New York, N.Y., Feb. 8-9 — Annual meeting and mid-winter workshop of the Sacred Dance Guild.

Long Beach, Calif., Feb. 19-21 — Pacific Coast Unitarian Council delegates convention.

April

Oklahoma City, Okla., Apr. 22-24 — Annual meeting of the Southwestern Unitarian Conference.

Minneapolis, Minn., Apr. 22-24 —Annual meeting of the Western Unitarian Conference.

Philadelphia, Pa., Apr. 29-30 — Joseph Priestley Unitarian Conference.

May

Boston, May 19-24 — May meetings of American Unitarian Association and associated organizations.

June

Blue Ridge, N.C., June 25-July 2 — Summer institute of the Thomas Jefferson Unitarian Conference.

Junior Choir Appears On Nation-wide TV

The junior choir of the First Unitarian Society of Portland, Oregon, appeared on a nation-wide public service program of the Columbia Broadcasting System, March 1.

The program was one of a series titled "Woman" and outlined the work the Hotel Carlton in Portland is doing for the aged. The junior choir was televised singing Christmas carols at the hotel.

UFSJ Suggests Three Goals For Eighty-Sixth Congress

A strong civil rights bill, federal aid to public schools, and co-operation with any nation requesting birth control information were recommended as prime goals for the second session of the Eighty-Sixth Congress by the Executive Committee of the Unitarian Fellowship for Social Justice. The statement was released in January by Mrs. A. Powell Davies, UFSJ president.

The UFSJ said that "the Number One priority for the last session of the Eighty-Sixth Congress should be the enactment of a meaningful civil rights law, a law that grants whole citizenship rights to every citizen, regardless of race, creed, color, or national origin."

"The social and moral pronouncements of sectarian groups should not be the criterion for presidential opinions or congressional legislation on the subject," Mrs. Davies said regarding the birth control controversy. "The Unitarian Fellowship for Social Justice was shocked to have the President of the United States renounce government aid to India's program of birth control. He cannot privately support the population control recommendations of the Draper report and publicly renounce them."

In its statement the fellowship said it will continue to work for federal aid to education as proposed in the Murray-Metcalf Bill.

Mrs. Davies warned, however, that "The maintenance of the wall of separation between church and state must be carefully adhered to in any legislation enacted by the Congress. Private and parochial schools have much to offer to the children. But no federal money can be given to private schools. The greatest contribution the United States has made to its people is its great system of free public schools at all levels — primary, secondary, and university."

The UFSJ also urged Congress to repeal the student loyalty oath in the Defense Education Act.

Dr. Lunde Publishes Report on the Deaf

Dr. Anders S. Lunde, minister of the First Unitarian Church of Philadelphia, Pennsylvania, is co-author with Stanley K. Bigman of a research report on "Occupational Conditions Among the Deaf," recently published by Gallaudet College, Washington, D.C.

The study provides the first current information on aspects of the education, economic achievement, and occupational aspirations of the deaf since a similar survey made during the 1930's. The study was supported in part by a grant from the United States Office of Vocational Rehabilitation.

Convention Plans Announced For Liberal Religious Youth

The 1960 continental convention of Liberal Religious Youth (Unitarian-Universalist) will be held at Grinnell College, Grinnell, Iowa, from June 26 to July 3, it was announced at the organization's mid-winter council meetings in Cleveland, Ohio.

Dick Harmon of Minneapolis, Minnesota, co-ordinator for the convention, also reported that three persons have been appointed to the convention staff: Bill Adams, Milton, Massachusetts, manager; Jim Barfoot, Tampa, Florida, assistant manager; and Fred Cohen, Peoria, Illinois, commission staffer.

During the meetings the council reviewed the relationship of LRY to its parent churches and considered its possible position in a merged denomination. A resolution passed by the council, summarizing its conclusions and making three recommendations to its membership and the adult denominations, stated in part:

"That the local groups are assumed to exist and operate within the scope and structure of a church or fellowship. In this situation the local group must be aware of the responsibilities to the church, and by the same token the church must be aware of the responsibilities to its LRY group. Separate consideration is given to certain college LRY groups which exist as autonomous recognized campus religious organizations. . . .

"That wherever LRY groups are organized into regional federations . . . these federations consider themselves and their programs to be an integral part of the total regional program.

"That Unitarian regional councils and Universalist state conventions be urged to establish youth activities committees modeled on the Joint Youth Activities Committee which co-ordinates LRY with the two denominations.

"That Unitarian regional councils and Universalist state conventions be requested to co-operate in a program to assist youth organizations to secure adequate adult leadership and advisers, and finally that these regional councils and state conventions should encourage ministers and lay members to serve youth conferences and federation meetings as workshop or seminar leaders and as speakers."

Hopedale Receives $50,000 Bequest

The Hopedale, Massachusetts, Unitarian Parish has received a bequest of $50,000 from the estate of the late Eben S. Draper. Members of Mr. Draper's family helped establish the church in 1867.

UNITARIANS AT WORK

• Dr. Gerald R. Pascal, a member of the Tennessee Valley Unitarian Church, Knoxville, Tennessee, is author of the recently published book *Behavioral Change in the Clinic — A Systematic Approach.* Dr. Pascal is also a joint author of *The Bender Gestalt Test,* now in its third printing.

• Dr. Berkeley B. Blake, formerly minister of the Unitarian Society of Santa Barbara, California, is a regular columnist for the *Goleta Gazette and Santa Barbara Citizen,* a local weekly newspaper.

• The Rev. Gerald R. Fitzpatrick, minister of The Church of the Messiah, Montpelier, Vermont, was elected president of the Vermont Conference of Social Welfare at the organization's annual meeting.

• Howard F. Van Zandt, a member of the Unitarian Church of the Larger Fellowship, has been elected president of the Chamber of Commerce of Tokyo, Japan.

Syracuse Debate Chosen Important News Story

Not only Unitarians and Universalists but also religion editors throughout the United States regarded the debate on purposes at the Joint Biennial Conference in Syracuse, New York, as significant.

The Religious Newswriters Association voted the final action of the conference on Article II, Section 2, of a consolidation plan the ninth most important religious news story of 1959. As reported by the Associated Press, the nationwide poll appraised sixty-five stories and chose "retention of the Christian 'label' in Unitarian-Universalist merger" ninth with twenty-four votes.

The poll placed the religious aspects of the controversy on birth control in first place.

Dr. Argow Will Retire From Ministry in Fall

The Rev. Dr. W. Waldemar W. Argow, for more than nineteen years minister of the historic First Unitarian Church of Baltimore, Maryland, has submitted his resignation to become effective September 1. Dr. Argow will retire from the active ministry.

Since Dr. Argow arrived in Baltimore, the church has increased in membership from less than two hundred to more than eight hundred. Church school enrollment has risen from twenty-eight to more than five hundred, and the church's budget has increased from $9,032 to more than $42,000.

Canadian Service Committee Lists 1959 as Record Year

"Never has our fund raising been more successful nor have we shipped larger totals of clothing overseas than in 1959," Dr. Lotta Hitschmanova, executive director of the Unitarian Service Committee of Canada, stated in her annual report.

The USC of Canada raised more than $242,000 as compared with $207,000 in 1958 and shipped 269,867 pounds of clothing with an estimated value of more than $430,000 as compared with 226,000 pounds shipped in 1958.

Dr. Hitschmanova reported that the total number of Canadian USC branches and workgroups increased in 1959 to twenty-two, the largest number ever recorded by the organization. The major work project of the groups in 1959 was the completion of the organization's "Layette Lift," by which twenty-five thousand layettes pledged for Arab babies were assembled and shipped.

During the year Dr. Hitschmanova traveled thirty-three thousand miles abroad, visiting Korea, Hong Kong, and India. "I came back haunted by the depth of human misery I had witnessed, and stirred by the frightening realization that we in the West might be missing the boat in Asia, because our efforts to help them help themselves were being carried out on a terribly insufficient scale," she stated.

The number of children cared for by the committee under its foster parent plan nearly doubled in 1959. At the close of the year, there were more than one thousand children in twenty-eight homes in France, Italy, India, Korea, and Hong Kong.

In other areas of its work, the USC of Canada shipped fourteen carloads of skim milk powder overseas, thirteen carloads contributed by the government of Canada and one carload purchased by the committee. Fifty-six thousand pounds of dried codfish were shipped to its homes abroad.

Plans were completed in 1959 for a seventy-bed tuberculosis hospital for children to be constructed in co-operation with the Norwegian-Korean Association in Mokpo City, Korea. The committee also assumed financial responsibility for more than thirty tuberculosis patients in Seoul.

Dr. Enslin to Edit Biblical Journal

Dr. Morton Scott Enslin of the Theological School of St. Lawrence University, Canton, New York, has been appointed editor of the *Journal of Biblical Literature,* a quarterly publication of the Society of Biblical Literature and Exegesis.

HOW A NEW FELLOWSHIP WON ITS PLACE DESPITE EMOTIONALISM OF ORTHODOXY

Unitarianism is established in Midtown, now, and the Unitarian Fellowship of Midtown, with normal ups and downs, is flourishing. Its members would prefer not to renew their trials and tribulations. That is why, though Midtown is real, Midtown is not its real name. That is why the names and dates and places are unspecified, the singular details omitted. That is why, though the writer is a real woman, Eloise West is merely her pseudonym. That is why there are no illustrations.

But the story of how Midtown Unitarians overcame, through their own wisdom and the help of other Unitarians, what might have become a case history in religious persecution needs to be told, incomplete as it must be. And here it is.

Organization of a Unitarian fellowship often proceeds smoothly, but the emotional reaction to liberal religious thinking which is new to a community can flare into unreasoning resistance. How is such resistance overcome?

Although the name, Midtown, U.S.A., is fictitious, the town, the fellowship, and the experience are very real. But, it must be emphasized, Midtown is not typical. Perhaps, because it is not typical, the issues appear in sharper relief.

Some of the religious liberals in Midtown were good friends, some merely acquaintances, and others were known to each other only by sight or reputation. Some were experienced innovators of community projects.

Most of the fellowship members came from other parts of the country, having trickled into the community after World War II. Many of them deliberately chose Midtown as the community in which they wished to establish their families and pursue careers. Midtown was considered a growing community, full of opportunity and challenge for those who like a part in development and growth.

The religious orthodox of Midtown still rested securely upon pat prescriptions for salvation. God was in His heaven. The devil was in his hell. The religious status quo had sufficed for generations.

On the other hand, the Midtown religious liberal either was never reared in authoritarian orthodoxy or managed to struggle out of it. He had freed himself and was intent on his quest for self-actualization and autonomy. He had higher psychological needs than before and he was impelled to satisfy them: the needs for a wider frame of religious orientation, for greater knowledge, deeper understanding, new ideas, new viewpoints, new intellectual experiences.

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The orthodox felt that religion should be kept in a neat little box tied with a pretty bow. If he failed to see that as he boxed his religion he also boxed himself, it was not lack of intelligence. It was the emotional condition brought about by his authoritarian rearing.

In Midtown, the formation of the Unitarian fellowship was received by some orthodox laymen as a repudiation of their packaged beliefs and "tried and true" prescriptions. The repudiation was felt as an attack and an even greater, although nebulous, threat.

Individual Unitarians, impelled by their need for growth, were unaware that their formal organization constituted any attack or threat. They were minding their own business and this was a free country.

Two religious liberals are not strangers, though they never met before. Certain facts immediately are known about each other. Each is free enough of cultural indoctrination to be more kindly, more generous of mind and heart, and less inhibited. Each is likely to be curious and questioning and interested in the fundamentally good things for life and the living of it.

For a number of such persons to find each other in Midtown was the cause of exultation which only the lonely liberal can appreciate. Perhaps it was that, coupled with unbounded eagerness for fellowship, which helped to lend the project its air of impropriety in the minds of the injured orthodox.

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The members of the fellowship were unaware that any particular attention was paid to them or their activities until they placed notices in the newspaper which announced the elected officers, affiliation with the American Unitarian Association, and the creation of a liberal church school.

Some curious orthodox asked their ministers: What is Unitarianism? The reported answers were: Unitarians do not believe in the trinity. They do not believe that Jesus Christ is God. They refuse to accept Jesus Christ as their savior. Unitarians are creedless. They are non-Christian.

That information circulated with speed. For many in Midtown, the definition of *atheist* was: one who does not believe in the trinity and in the divinity of Christ. Almost immediately, the Unitarians were asked to find other meeting rooms.

The reactions exhibited in various degrees by certain orthodox were in sequence: curiosity, surprise, apprehension, feelings of being threatened with trouble or injury. Such feelings brought about repudiation and a blind thrusting away of the disturbing new religious thought and of those who held it. Anger followed.

After a bit, the reaction was one of acknowledgment that people had a legal

SENATOR SPEAKS AT ARLINGTON STREET FORUM

SENATOR FLANDERS AT ARLINGTON STREET CHURCH: Retired United States Senator Ralph Flanders of Vermont (right) discusses his Beacon Press book, Letter to a Generation, *with G. Robert Hohler (left), chairman of the Tuesday Public Forum of the Arlington Street Church, Boston, and John Willey of the Beacon Press staff. Senator Flanders spoke on disarmament proposals recently at the forum. The trio stands before the Beacon book table which is a regular feature of all meetings in the church. Gordon D. Hall, book chairman for the church, and also a Beacon Press author, reports brisk sales.*

right to their own thinking but conviction that these Unitarians were in serious error and could do harm. Then came probing into individual lives in order to find something — anything — which could be used to root the Unitarians out of the community. Since the majority of the Unitarians had been established for some time in Midtown and were known to be decent, capable, conscientious citizens, the seekers of dirt, finding nothing, were forced to give up.

In these days of mounting knowledge, communities struggle to gain facilities and personnel for mental health care. So did Midtown. A number of religious liberals were in the midst of the struggle.

Caught in the avalanche of new knowledge were a few Midtown ministers who had spent their lives flaying "sin." The wistful ministerial complaint was heard: sin's not sin anymore; it's just mental illness.

When the religious liberals organized a fellowship, the "felt" injury became compounded. Some Protestant ministers preached sermons about the dangers of losing Christ. Sermons were directed at parents for permitting their youth to leave the church. Young people were warned about heresy.

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How is such resistance to liberal thought overcome? Munroe Husbands, AUA fellowship director, conferred with the secretary of the regional conference to which the Midtown fellowship belonged. The conference secretary conferred with the secretary of the state Unitarian association.

It was agreed that the fellowship was pursuing a proper course and should continue having a planned program which increasingly would identify Unitarians with known and respected persons and movements. The state association offered financial aid for speakers' traveling expenses if needed. Suggestions were made concerning programs and speakers.

From out of the state, from within the state, from Unitarian churches and nearby fellowships, eminent ministers, prominent laymen, and erudite university and college professors appeared in Midtown to speak to the fellowship, lending their names, photographs, and reputations for newspaper publicity; identifying Unitarianism with worthiness, accomplishment, and respectability. Mr. Husbands and members of his staff wrote encouragingly and helpfully to the Midtown fellowship, answering questions and sending program materials and information.

Becoming overnight an object of censure because of religion, the freedom of which was guaranteed by federal and state constitutions, was for the Midtown Unitarians an untoward experience. They assured each other that the censure was from a loud-mouthed, unthinking minority — perhaps even an emotionally ill minority.

The members of the fellowship believed that they should keep calm and silent.

The fair-minded in the community began to speak up in defense of individual Unitarians. Various residents began to reassure members of the fellowship. The sequence seemed to be: expressions of neutrality concerning the difference of religious opinion; excuses and reason, along with apologies, from those who claimed to believe as Unitarians but had not joined the fellowship; expressions of support from those who disagreed with liberal religious thinking but who believed that the Unitarians had a right to Unitarianism and to their fellowship; expressions of and active support from some of these last as well as from liberal independents.

The fellowship meetings attracted visitors, the serious seekers, and the curious, a number of whom returned frequently. The fellowship added members, one here, two there.

From probing the questions Unitarianism raised, many in the community began to wonder about their own religions. Many regular church-goers discovered that they knew little about their own creeds or churches. More and more, the questioning about religious beliefs turned away from the disturbing Unitarians and inward toward orthodox beliefs.

Increasingly, it appeared, the perfunctory church-goer was finding that religion and his own church history were interesting. A few Midtown Protestants began to examine their creeds and dogmas in relation to present-day knowledge. The little box, wrapped neatly and tied tightly with its pretty ribbon, was beginning to be unwrapped and the contents examined.

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Would Midtown Unitarians organize a fellowship if they were to do it over? Emphatically, yes!

The church school, the stimulating programs and discussions, all in a comfortable atmosphere of freedom and good fellowship, were very much worth the ordeal.

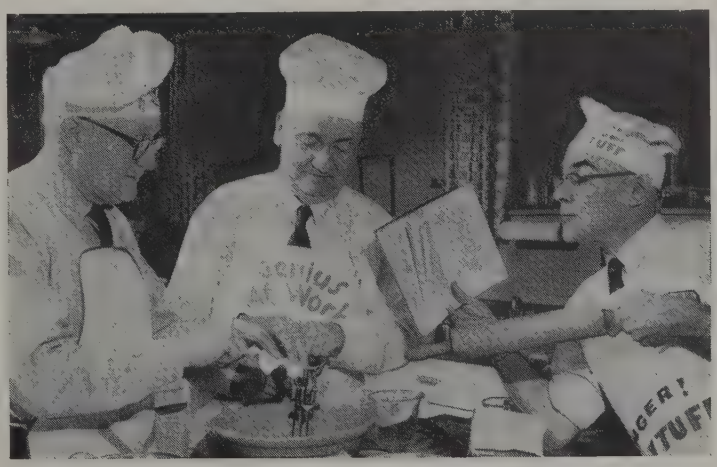
Most important was the church school. Midtown Unitarians insisted upon the child's right to psychologically healthy religious teachings. Those who had struggled out of orthodoxy did not want their children to suffer the psychic blocks to rationality and creativity that they had suffered as a result of orthodox authoritarian indoctrination. They desired that the minds and emotions of their children be kept free to develop wholesomely.

Yes, indeed, they *would* do it again. The only regret was that the ordeal was necessary at all, in this country which guarantees civil rights, in this scientific age of considerable knowledge.

Perhaps the main lessons learned from the experience were that, in the struggle against bigotry, gains can be made, and that the individual can meet his healthy religious needs and those of his children wherever he may be. For the Unitarian fellowship movement offers groups of religious liberals the opportunity and the means for growth and self-realization, promoting an ever-increasing degree of autonomy.

ELOISE WEST

CHEFS FOR CHURCH



BOOKMEN TURN BAKERS FOR SALE: The Men's Book Club of the First Unitarian Church of Omaha, Nebraska, tried cookery in place of literary criticism in an effort to restore baking to its former position in the church's activities. The move was prompted by the women's "bakeless bake sales" to which money but no food was donated and which left the men without so much as the center of a doughnut. With the women acting in an "advisory only" capacity, the men baked and boosted the sale as the kick-off event for the Unitarian Development Fund campaign in Omaha.

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Atlanta Unitarians Urge Rezoning for Negro Housing

A resolution urging the Board of Aldermen of Atlanta, Georgia, to rezone an area to provide public housing for Negroes displaced by the city's slum clearance program was adopted unanimously by the United Liberal Church of Atlanta in January.

The motion followed a sermon delivered by the Rev. Edward A. Cahill, minister of the church, which discussed the defeat of the Atlanta Housing Authority's proposal to rezone an industrial area known as the "Egleston site" to residential property.

"Egleston is a test case which will decide whether or not Atlanta is willing to adequately replace families displaced by urban renewal," Mr. Cahill said.

Opposition to the rezoning centered on white schools in the area. Mr. Cahill stated that " a fear has been expressed . . . that three nearby white schools will be subject to more rapid desegregation, when desegregation occurs, because of threatened Negro overcrowding." He said, however, that "the plans call for a new Negro school in the area. In fact, there will be fewer Negro families and more Negro school space."

The church is situated near the Egleston site and is one of Atlanta's three integrated churches.

Third View Described In Birth Control Debate

The Committee on Church and State of the American Humanist Association asserted in December that sixty-eight million Americans who are non-church members were being overlooked in the birth control controversy.

The committee said in a formal statement that "in the present birth control controversy a number of important factors are being overlooked. Played as basically a 'religious' question, particularly as a difference of opinion between Roman Catholics and Protestants, there are, however, sixty-eight million Americans who are non-church members and who have a vital concern here."

"Another aspect in this controversy which has been ignored," the statement continued, "is the fact that more than $168,000,000 has been distributed under the Hill Burton Act of the Congress to Roman Catholic hospitals in which a sectarian medical code prohibits the giving of birth control information and materials even by a private physician to a private patient."

"Under the present provisions of the Hill Burton act, tax funds are distributed in such a way as to give actual preference to medical principles and superstitions of sectarian religious groups," the committee asserted.

"The Committee on Church and State is of the opinion that the principle of separation of church and state found in the First Amendment of the United States Constitution prohibits the distribution of tax funds to sectarian religious institutions."

Parker Sermon Read From Parker Pulpit

The words of Theodore Parker were spoken again from one of his pulpits in January.

The Rev. John W. Laws, minister of The First Parish, West Roxbury, Massachusetts, preached "The True Idea of a Christian Church," a sermon Parker delivered at his own installation as minister of the Twenty-eighth Congregational Society of Boston in 1846.

West Roxbury was Theodore Parker's parish before he was called to the Twenty-eighth Congregational Society. He preached his own installation sermon there after other Boston ministers refused to participate in the ceremonies.

Both the congregation and the minister were excited over Parker's sermon. "I was astonished at how contemporary this century-old sermon is," Mr. Laws reported.

New England Ministers Urge New Hampshire Law Revision

Unitarian and Universalist ministers in the New England area passed a resolution urging the New Hampshire legislature to revise the law under which Dr. Willard Uphaus was sentenced to jail after his refusal to supply the names of persons who had been guests at the World Fellowship Camp in Conway, New Hampshire.

The resolution was passed by a vote of 42 to 5 during the 1959 Mid-winter Institute of Liberal Ministers meeting at Phillips Exeter Academy, Exeter, New Hampshire.

Text of the resolution in part was:

"Whereas many feel that [Dr. Uphaus] has accepted the sentence and imprisonment rather than compromise his conscience, and

"Whereas the Constitution of the United States of America guarantees freedom of conscience and assembly,

"Be it resolved that the . . . ministers respectfully urge the state legislature to revise Act 193 of the laws of New Hampshire and grant a fuller protection of human liberty and conscience."

Ordination Ball Honors New Woman Minister

To honor its first woman minister, The Church of the Unity (Unitarian-Universalist), Springfield, Massachusetts, sponsored an ordination ball.

The dance was held at a Springfield hotel for the Rev. Miss Patricia Bateman before her ordination in November. Miss Bateman is serving as minister of education at the church.

The only other time the church has done this was at the installation of its first minister in 1820.

Members of the Young Couples Club planned the ball. Special guests included Dr. Angus H. MacLean, dean of the St. Lawrence University Theological School; four students from the school; and members of Miss Bateman's family. Miss Bateman was graduated from the St. Lawrence Theological School in June.

In addition to being its first woman minister, Miss Bateman is also the first full-time minister of education at the church. The Rev. Ralph W. Stutzman is pastor of the church.

Wildlife Sanctuary Built By Morristown Fellowship

When children in the religious education program of the Morristown, New Jersey, Unitarian Fellowship begin nature study in their classes, they'll have a private outdoor laboratory for their field trips.

Members of the fellowship have turned two acres of their seven acre property into a wildlife sanctuary.

The fellowship has installed bird houses and feeders and has planted trees and shrubs in the area. They are letting the two acres, once carefully groomed, return to their natural state.

Old Bible Restored For Berkeley Church

A Bible which traveled half-way around the world and served parishes on opposite shores of the North American continent has been restored and returned to its present pulpit in the First Unitarian Church of Berkeley, California.

Dr. John Howland Lathrop, the minister who first took the Bible to Berkeley more than fifty years ago, presented it again to the church in a January service. A note in the front of the book describes its arrival in Berkeley: "This Bible, used in the Old Meeting House in Hingham, Mass., from about 1825 until 1875, is given by the First Parish in Hingham to the First Unitarian Church in Berkeley, California, March 6, 1906."

According to research by Ray E. Held of the University of California School of Librarianship, the Berkeley Bible is one of many editions of the popular "Brown's Bible," first printed in 1778 and reprinted many times thereafter in both England and Scotland. His edition was so popular that "Brown" was apparently a household word for Bible at one time in Great Britain.

The Bible was restored by Mr. and Mrs. A. D. Van Seekor. Mr. Van Seekor restores books for the University of California library and Mrs. Van Seekor is a bookbinder. The book was rebound in red leather with gold lettering. Because of the fine quality of the rag paper on which the Bible is printed, the Van Seekors predict that it will last as long again as it already has been used by churches.

New Conference Meets In Its Youngest Church

One of Unitarianism's youngest state organizations met in its youngest member-church when the Tennessee Conference of Unitarian Churches and Fellowships convened in Chattanooga for the first of its proposed annual meetings in the fall.

Delegates were present representing Unitarian churches in Memphis, Nashville, Knoxville, and Oak Ridge, and fellowships in Bristol, Kingsport, and Tullahoma.

Henry S. McKown, president of the conference, delivered the opening address, and the Rev. Henry B. Cheatham, minister of the Thomas Jefferson Memorial Church, Charlottesville, Virginia, delivered a major address on "Religious Education in a Liberal Church." Workshops were held on religious education, fund raising, public issues, and churchmanship.

Tour Planned For Ministers

A summer study tour to Europe, Russia, and the Near East is being sponsored for ministers under the leadership of Dr. Jerome Davis, executive director of Promoting Enduring Peace, Inc.

The tour will leave New York by ship June 11 and return August 10. The itinerary includes Sweden, Finland, Russia, Turkistan, Turkey, the Arab states, Israel, France, and England. At all points the group will meet with government and religious leaders.

Cost of the trip is $1,795. For full particulars applicants may write to Dr. Davis, 489 Ocean Avenue, West Haven, Connecticut.

Needham Receives $20,800 Bequest

The First Parish in Needham, Massachusetts, has received $20,800 from the estate of Miss Helen deM. Dunn.

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• Our Dept. of Correspondence is now headed by Jun Sczesnoczkawasm, who will send any books and will pen letters with whatever sentiment you may wish. Do be lucid, however, for Jun is just learning English. Up to April 1st, he'll send a free book to anyone correctly guessing his two grandfathers' nationalities, by the way.
• Our Dept. of Economical Paperbacks now includes Schweitzer's Philosophy of Civilization ($1.30) and Russell's Problems of Philosophy ($1.10). Address such orders, plus any others for any U.S. books in print, to Lucretius (I'm still President).
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In the zone between, law enforcement officials may use their discretion, taking other evidence into consideration.

For practical purposes this results in no attempt to convict unless the concentration is maximum, 0.15%.

The *Journal of the American Medical Association* (March 22, 1958) stated that when the accused is found to have the physical symptoms of intoxication and a blood level of 0.05% he should not be exonerated on the basis of chemical tests.

The *Yale School of Applied Biodynamics* and other scientific groups have confirmed the experiments conducted in 1950 by Dr. Leonard Goldberg of Sweden establishing that alcohol becomes a factor in accidents in concentrations of as low as 0.03% to 0.05%.

How is alcohol concentration in the blood determined?

By fool-proof tests involving blood, breath or urine. It is useless to try to cover up smell on breath by eating substances or by drinking large quantities of water. 1 drop of alcohol in 2000 drops of a driver's blood may impair his ability to drive; 3 drops will make him legally intoxicated, in most states. The *National Safety Council* warns that coffee or other stimulants will not offset the effects of alcohol, since only TIME can eliminate alcohol from the blood stream.

How much alcohol gives a concentration of 0.05% in the blood?

Somewhat more than two drinks — beer, cocktails, or shots, each containing about ½ ounce of pure alcohol.

Two cocktails (about 0.04% of alcohol in the blood) may reduce visual acuity as much as would the wearing of dark sunglasses at night.

Social drinkers are a greater menace than is commonly believed, as their critical judgment is impaired with a fairly low alcohol concentration and they outnumber the obviously intoxicated drivers.

Drink to any extent reduces the ability of ANY driver.

The foregoing statements have been taken from "Basic Facts About Alcohol in Capsule Form," in the *Scientific Temperance Journal*, September 1959, 16 pages. Reprints of this valuable collection of facts about alcohol may be obtained by writing to the address below.

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Frankly Speaking

If Unitarianism and Universalism, as a result of the plebiscite that ends this month, are destined to merge in America, we shall witness the confluence of two streams of faith that belong to each other as much as the Mississippi and the Missouri or the Ganges and the Brahmaputra rivers; and the duration and the depth of their flowing together will make their separate origins seem brief and shallow in retrospect. Arius, of Alexandria, at the Council of Nicaea in 325 A.D. *argued that Jesus was different from, and less than, God, and is sometimes recognized as the first Christian defender or prophet of Unitarianism. Origen, perhaps the greatest and most distinguished theologian of the ancient church, in the same city of Alexandria proclaimed the universal restoration of all men, and could be cited in this sense as the first Universalist.*

But Unitarianism and Universalism as we know them are the products of modern times and more particularly of the late eighteenth and early nineteenth centuries. William Ellery Channing, the father and foremost leader of Unitarianism in the Western world, preached in Boston from 1803 until 1842, and persistently reiterated what he called his "one sublime idea," the dignity of human nature, from which grew the "flowering of New England" and much of the fruit of liberal religion on the entire continent. Edwin Booth, church historian and biographer, and Howard Thurman, chaplain of Boston University, sat in my living room recently telling me, as supposedly objective critics, that the liberating, affirmative mission of Unitarianism, on the basis of Channing's "idea," is only begun. Hosea Ballou, the greatest man in the Universalist church, preached in the same city of Boston from 1817 until 1852. He attacked the doctrine of the trinity, and asserted the moral sovereignty as well as the infinite love of God. "His logic was as simple as the talk of a child, yet strong as the tread of a giant." It is time for the rebirth of the movement to which he gave his life, and for the proclamation again of a childlike but gigantic logic in the realm of religion for the rank and file of mankind. Some few years ago the churches of Channing and Ballou joined forces. I see no reason why their denominations cannot consolidate to present a united front to the world.

A half a century ago there were twice as many Universalist churches in America as there were Unitarian churches, although they were smaller in membership. Today there are more Unitarian churches and fellowships than there are Universalist societies; Unitarianism represents a larger constituency. But looking at the two denominations today, which may presently merge with one another, one thinks of Alaska, which is smaller than the forty-eight states, but which Leonard Hunting, our Portland, Oregon, geographer, tells me has a longer coast-line, than the other forty-eight states put together, from the Pacific to the Gulf of Mexico to the northern Atlantic. Perhaps Universalism's limits are vaster even than Unitarianism's. But this is unimportant, if the two together, like the United States and Alaska, can face the future with a single witness for the cause of democracy in religion, and for the advancement of religion as democracy is enhanced in the lives and the society of men.

Unitarianism means the dignity of man as against tyranny and totalitarianism in all their forms; and it is coterminous with the principles of freedom and reason in religion and in the whole of life. Universalism means the salvation of all men, and that there can be no isolated redemption or well-being or special privilege for some while others suffer or are condemned; and it is coterminous with the concept of the integrity of nature and the cosmos, and the goodness of God and of life. Together Unitarianism and Universalism will constitute a faith for the future, a faith for the mind and for the heart, a faith in the quest for the truth, and in the establishment of the kingdom of righteousness and peace upon the earth.

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